The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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RELIGION IN EDUCATION

PRESIDENT NICHOLAS MURRAY BUTLER, in his annual report to the trustees of Columbia University, calls attention, which we hope may become nation-wide, and permanently maintained, to one of the most important, yet perhaps the most generally ignored, of all our many and serious social problems: namely, the neglect, if not the deliberate attempt at the destruction of, religion in our public schools. What he has to say is incidentally the justification (if any were needed) of the tremendous burden and self-sacrificial strain borne by American Catholics in building up their own system of schools, but directly, and more importantly (from a national point of view), it is the testimony of a great expert in education to the existence of an evil which menaces the best interests of the whole people, culturally speaking, even after the purely religious interests of the various organized churches are isolated from consideration.

Dr. Butler begins his discussion of the matter by quoting a clergyman who, in addressing a nation-wide audience recently, made the statement that he had asked a group of school children in Chicago, "Where is Bethlehem and Who was born there?" But not one of the group had ever heard of Bethlehem, or of the One about Whose birth they were questioned. "This illustration, striking in itself," comments Dr. Butler, "might be multiplied many score of times from the experience of any observer of the work of the present-day schools and of the children enrolled in them. From the viewpoint of sound educational principle, this is a serious state of affairs, since the religious inheritance of the race is an essential part of the history of that civilization toward a knowledge of which it is the chief business of education to lead youth from generation to generation. One need not himself be religious, or, indeed, have any great concern for religion, to

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grasp the fact that religion has had a very large, often a preponderant, influence in shaping our contemporary civilization and in laying the foundations of our present-day social, economic and political institutions. Up till within a reasonably short time, the process of education itself was dominated by religion—often, to be sure, in a very narrow and illiberal spirit. During the half century just past, this condition has changed entirely, and religious knowledge, together with religious interest, is passing, all too rapidly, out of the educational process."

But this is not the most dangerous aspect of the situation, grave as it is, in Dr. Butler's view of it. Religion has not simply been banished from the schools, leaving the churches and the homes which presumably should care for the religious interests of all children to supply the missing element outside the schools (which they conspicuously fail to do); no, the case is worse even than that. As Dr. Butler points out, "The separation of Church and State is fundamental in our American political order, but so far as religious instruction is concerned, this principle has been so far departed from as to put the whole force and influence of the tax-supported school on the side of one element of the population, namely, that which is pagan and believes in no religion whatsoever." In other words, the religious believers of the United States, Protestants, Jews and Catholics, numerically a substantial majority of the population, pay out billions of dollars, year after year, to support and equip the most gigantic (and compulsory) school system in all the world, for the chief benefit of a minority of agnostics and atheists, and to the grave and often irreparable damage of their own children, culturally as well as religiously.

How far the grip of this irreligious minority has gained the control of our public school system—handed over to them not, course, deliberately, but as the tragic result of a disastrous process of illogical, mistaken, utopian liberalism—is illustrated by Dr. Butler, as follows: "Even the formal prayer which opens each session of the United States Senate and each session of the House of Representatives, and which accompanies the inauguration of each President of the United States, would not be permitted in a tax-supported school. In spite of its superb literary content, the Bible has been pretty much excluded from tax-supported schools ever since the very important decision rendered by the Supreme Court of Michigan in 1890."

As at least a partial remedy for this stupendous evil—of which few aspects are more disheartening than the general indifference toward it displayed even by supposedly religious people—Dr. Butler suggests that a plan be adopted by all the states whereby one afternoon in each week would be given as a holiday, and the children be taught religion by their parents and by the churches. An important by-product of such a plan, he thinks, would be that the children and their parents would, "for the most part, at least, come to look upon religious instruction as vitally important and as constituting an essential part of the educational process carried on by the co-operation of family, school and church. The school, in the time allotted to it, would refrain from religious instruction of any sort or type, but it would also cease from a policy which now makes it impossible for the family or the church to put religious instruction upon its true basis. It would put the religious and the non-religious elements of the population upon one and the same plane, instead of, as now, giving official preference through a school program which makes effective religious teaching quite out of the question."

Dr. Butler's plan has the great merit of at least slightly reducing the monopoly which the irreligious minority at present exercises over the public school system as a whole. We hope it will open this most important subject to national attention. May we also hope that the discussion will include the just claims of all religious groups to the right to receive from the State a far greater consideration than the minimum proposed by the president of Columbia.

Week by Week

COOPERATION was again the formula of the week. So far indeed did advocates of peace between government and industry go that the President was reported to be considering a modification of the T.V.A. policy. The Federal Reserve Bank again lowered the interest rate on time and savings funds, issuing the statement that the decrease "should have a tendency to bring about a decline in the cost to borrowers and to encourage depositors to seek investment for their idle funds." White Sulphur Springs, West Virginia, made ready to welcome rulers of industry, who will assemble at the joint behest of the National Association of Manufacturers and the United States Chamber of Commerce to draft a plan for curing the nation's social and economic ills. Manifestly this "new mood" is to a considerable extent based on a modification of the government's attitude toward world trade. It is no longer assumed that the nation can make satisfactory progress without regard for developments in other countries. The nature of revival in England may be difficult to explain, but the revival is a fact; and doubtless for this and other reasons the administration is now inclined to stress the importance of matters

The Trend of Events

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which a short time ago seemed relatively insignificant. A plan to provide lasting recovery through financing public works on a grand scale might then serve as a check on profligate booms, if the forces of recovery should really get under way. One such plan, announced by the National Resources Board, is the most elaborate thing of its kind on record.

THAT things are looking up in England—and indeed have been improving for some time—is a truth which is also something of a mystery. Most observers attribute the development to "confidence." The British public did not get panicky on the subject of its banks, which faced no such crisis as existed in the United States when Mr. Roosevelt took office. It was really only the government which seemed in a bad way when the gold standard had to be abandoned and public expenditures were rising. Consequently the adoption of a moderate protective tariff, the conversion of long-term loans, the refusal to pay war debts and the curtailment of budgetary expenses all made for a restoration of faith in Britain. Prices have remained fairly stable; export trade has fluctuated very little. Whether or not all this is a satisfactory economic prop in so far as the future is concerned must be a matter for debate. Writing in the current *Yale Review,* Sir Arthur Salter is inclined to be sceptical about the outlook. He does not believe that unemployment can be diminished much further without the expenditure of public capital, and he thinks that schemes for lifting prices of agricultural products may do more harm than good. Above all, however, he is worried about the trend in other parts of the world. Should the gold-bloc countries give up the fight for stable currencies, or should the United States devalue again, the effect upon Britain would be tremendous. Above all, a war would seriously undermine the pillars upon which the existing equilibrium rests.

Just Why Has England *Improved?*

THERE is no great comfort to be had from the current report on the bootleg liquor sold in the vicinity of New York during the last year. The amount of illicit material seized here since last December—upward of 50,000 gallons—is of course only a fraction of the amount that bootleggers have vended with impunity. The quality of this brew, even more than its quantity, is causing the Alcohol Traffic Unit grave concern. The assistant superintendent of that body issues an explicit warning that the content of harmful ingredients, notably aldehyde, has been mounting month by month, as "the close supervision of the sales of sugar, molasses and yeast to the illegal trade" has forced these distillers to use completely denatured alcohol, which, imperfectly "washed" at best, is thereupon fed to the public in the guise of harmless drinks. There is irony in the picture this invokes of the (relatively) honest bootlegger of the last happy years of prohibition. But the matter cannot rest in a joke. Bootlegging must be driven out. It is responsible for the loss of desperately needed public funds, as the recent government estimates disclose, and for the progressive impairing of the health of many citizens. It would seem to be the moment for seriously considering a revision of the licensing fees and imposts that are causing a good deal of the trouble.

Bootlegging, Current Version

ARTHUR PREUSS died on December 16, after a career which the history of American Catholic journalism will know how to appreciate. He had been ill a long time, and had made a genuinely heroic effort to continue his work despite what was to prove a fatal malady. In 1896 he began to publish the *Fortnightly Review,* a little magazine distinguished from the beginning for pepper, salt and plain cooking. Being himself a well-read theologian, Mr. Preuss was interested particularly in every intellectual problem which affected ecclesiastical life. Things were said in the *Review* which could not have been uttered anywhere else; and yet the orthodoxy of the editor was so vastly above reproach or suspicion that the clergy gave whole-hearted support and personal cooperation. In very many rectories, Mr. Preuss's magazine was read from cover to cover before other publications were even opened. The limitations thus imposed tended to keep the general public away, which is to be regretted deeply. We think the *Review* was often wrong, but it was just this willingness to take a chance on being wrong which deserved applause. An infinity of "Yes, Yes" was here interrupted in a genuinely masculine and helpful way, by a man who was as self-effacing a scholar as Catholicism has produced in many generations. He worked very hard, in many fields. We hope that the *Review* can be successfully continued despite his death, though it would seem impossible to fill the unique place which he occupied during many years.

A Brave Editor

THE PASSING of the year 1934 finds the world in the throes of struggle and uncertainty and there are not a few among us so careless of history that they feel and believe that this condition is exceptional. As a matter of fact, anything else is exceptional. The "golden ages" of history have all been brief and from many points of view they were illusory;

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like so much of that ancient pagan civilization that is painted in sentimental rosy flesh tones, they were brief periods of luxury for an articulate one-eighth while a submerged seven-eighths suffered unrecorded indignities and despair. The brief glows of Victorian primness, of Edwardian walking poodles in the park and the hectic glories of continental courts which have a peculiarly foreshortened and gilded false perspective in retrospect because of their contributions to the elegant arts, really have little to suggest that we might deplore the present lack of. The great ages of faith, on the other hand, were characterized by great social ferment—actually at the time it no doubt seemed like terrific uncertainty, except for extra-mundane convictions such as the value of faith, of holy hope and charity. They were also ages of general articulateness, such as the present, when the clamor of the voices crying both in the wilderness and the market place was certainly not conducive to such a relatively harmless thing as a mild semi-slumber. Cathedrals were being pushed to completion in the midst of street brawls and an endymic condition of war and the rumor of war. The ideology of social justice apparently will characterize our century which is the terminal one of the second millennium. Certainly there could be worse preoccupations and we may well exercise ourselves to mingle a little holy hope in the everlasting struggle.

After Our Own Hearts

PERHAPS the one thing to be regretted about Charles Lamb, whom all of us are thinking of a little these days, is his failure to write about a roast of the meat his name inevitably suggests. Perhaps he sought to keep wrong ideas from entering the minds of his acquaintance. Well-basted pig he described in terms which even yet make the mouth water, with a culinary poetry to which no modern Henri can so much as aspire. But roast lamb! It is a difficult meat, but how infinitely responsive it is to the proper pains decorously taken! The sad truth of the matter is that Lamb, who dwelt amidst drafts, amateurish refrigeration, shipments from Australia, tepid temperatures and other such woes, may never have been able to appreciate it at its true worth. Roast lamb is, indeed, almost an index to the shortcomings of England and the progresses of civilization. We may concede to Mr. Belloc the dictum that humanity advances neither in intelligence nor goodness. But the detail of food is another matter entirely. The remarks of Charles Lamb and Charles Dickens on this subject ought to be construed not as laudations to the past but as hymns to the dawn—as welcomes to chefs and recipes just then struggling to emerge from their cocoons. When one thinks of what Dr. Johnson ate and of how he ate, one is hardly surprised to learn that he was the author of a dictionary. And concerning George Dyer, one of Lamb's lesser but most absorbing friends, it might be averred that his poems can have been no worse than his chops. The initiate may at this time profitably elect Elia their patron in the hope that through his intercession we may all be spared any long reversion, by way of droughts and reductions, to those barbarous days when the Cheshire Cheese, which cooked abominably, was the only place where the literary man thought he could get a meal. On the other hand, Lamb is there to remind us that culinary advancement is far from guaranteeing better writing.

Murder and the Nursery

IN MILDLY questioning the wisdom of the announced campaign of the Parent Teacher Association against toy weapons, we are very mindful that that group has, in general, aims that are high and constructive. But we feel that there is a real disproportion evident between its present design, to stop incipient gangstering, and its proposed means—the securing of promises from school children not to play with these particular toys. "Take murder out of the nursery" is said to be the slogan of this forthcoming drive; and if it is indeed so, it offers one more example of the way in which the great and valuable earnestness which puts through many reforms can sometimes imperil the perspective of reformers. No sane person, of course, advocates giving to young children the type of "toy weapon" which is so made that it may maim or kill them; but to associate toy weapons as such—the tin sword, the wooden pistol, the painted cannon—with murder, or to see in them the seeds of a life of crime, is almost laughable. It is like deciding that matches cause arson, or—as was widely held until recently—that liquor causes drunkenness. Children go through the toy weapon stage, as they have always gone through it, as part of a natural development; and if they have no guns or swords, they will show the same phase, perhaps less urbanely, with sticks and stones—or with thumbs and teeth. There are certainly baby thugs who get in their early practise with toy weapons; but the pernicious moral influences which produce this grievous phenomenon will never be met and countered by the expedient of removing the weapons. It is not weapons that cause murder, but something in the human soul antedating every form of weapon. To teach children the contrary of this is to teach them amiss—and to deprive them, besides, of a good deal of legitimate fun. For it is not very likely that youngsters would see the joke which is inherent in the reformers' point of view.

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CATHOLICS AND JEWS

By LOUIS MINSKY

Times like these challenge one's belief in the virtue of charity, a familiar expression one aspect of which is supplied by the term "good-will." That anti-Jewish feeling is rife in the United States is, perhaps, not surprising; that it should be growing here and there among Catholics is less understandable. We have therefore enabled Mr. Minsky to present his views, which are those of a vocal and intelligent Jew, of the situation now existing. Other papers on the same question will follow.—The Editors.

THERE is developing on the part of a few rabbis a tendency to flirt with Communism, while there is developing an equally evident tendency on the part of some Catholic priests to condemn Communism and other radical movements to excess. The weakness of both attitudes is apparent. In seeming to lean toward Moscow the rabbis in question apparently overlook the fact that religion is the first victim of Communism. On the other hand, the Catholic priests are prone to lose sight of the dictum that a religion which is not socially progressive soon loses its force. The rabbis, in an effort to preach the social message, are losing sight of religion itself when they look with longing toward the program espoused by the Soviets, while the priests, in an effort to fight the encroachments of Communism upon religion, appear to be striking at all radical movements and thus losing sight of the social message entirely.

I am, of course, speaking of a minority in each group. The majority of rabbis, I believe, are as little inclined to Communism as a majority of the Catholic clergy are addicted to a reactionary advocacy of the old order. But there has been, without doubt, a great deal of confusion and misunderstanding in both camps. By preaching the social message and laying great stress upon it, the rabbinate may create the impression that it favors a new order of society which, of course, does not necessarily imply a communistic order. The Catholic Church, by fighting Communism and Socialism tooth and nail, has propagated the belief, in some quarters, that it is opposed to innovations in society. Hence some Jews (and also some Protestants) condemn the Catholic Church on the ground of being a reactionary force, while some Catholics (and also some Protestants) have accused the Jews of leaning toward Communism.

It would become a major calamity if this misunderstanding were to lead to hostility between Catholics and Jews. It should be unnecessary to emphasize that religious Jews, who are in the majority, have nothing whatever in common with Communism. Jewish Communists are regarded as renegades. It is still remembered with bitterness that during the brief period when Jewish Communists in Russia were given power, they undertook a relentless campaign against Judaism which aroused Jews throughout the world. In this country Communist Jews are not looked upon as members of the Jewish community. They are opposed to the synagogue as much as they are opposed to the church, and there is no doubt that in a Soviet America the Jewish Communists would take a vicious delight in trampling the synagogue before they tackled the church.

Likewise, the Catholic Church, as I see it, does not uphold the old order when it lashes out at Communism. The Church is more interested than other faiths in fighting Communism because the Catholic faith has been the first victim of Bolshevik revolution. In Russia, in Mexico, in other countries where materialistic doctrines have been furthered by the government, or otherwise by powerful groups, it has been the Catholic Church which has felt the sting of repression because it has been the dominant church. The fact that in some individual cases the Catholic campaign against Communism has been carried to extremes should not obscure the basic fact that the struggle of the Catholic Church is a battle of religion against materialism and atheism. This battle is becoming of increasing importance, for it is also a conflict of religion against Fascism and Nazism which always attempt to overpower the Church unless the opposition is too strong. I for one do not view the struggle in the light of being an internal clash between Communism or materialism, on the one hand, and the Catholic Church, which may happen to be the existing Church in a particular country, on the other. World conflicts are shaping themselves into wider areas of strife. Today the great issue is the conflict between religion and all opposing philosophies, which include both Communism and Fascism. I use the term "religion" in its broad sense to mean, apart from freedom of worship and conviction, the spiritualizing of human efforts as opposed to the materialistic philosophy which characterizes both Communism and Fascism.

It is because of the seriousness of this impending struggle that Catholics and Jews—and also Protestants—must join forces to wage a united fight in the name of religion. It is rather disheartening when some Catholic loses sight of the necessity of this common fight to launch a tirade

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against the Jews on the grounds of some alleged traits which are used as arguments only by anti-Semites and demagogues. The Jews of America were considerably pained recently when a Catholic priest, at the convention of the Jesuit Philosophical Association, took the occasion to issue a vehement diatribe against the Jews, attacking them for a variety of reasons ranging from alleged clannishness to greed. I say "pained" because that is the word which expresses their feelings exactly. If some demagogic Protestant had made the same remarks the Jews might have been angered, since whatever anti-Semitic tradition we have in this country is largely Protestant. But the spectacle of a Catholic priest denouncing the Jews by employing the identical arguments which have been used against Catholics by their enemies was, to say the least, painful. And it was anomalous. For Catholics and Jews are menaced by the same forces everywhere.

History shows that wherever Jews are persecuted Catholics are also repressed, and vice versa. It was so in Germany at the time of the rise of the anti-Semitic movement in Bismarck's day. It was so in Russia at the time of the Soviet Revolution. It is so in Germany today. It is so to some extent in Mexico where the Jews are not free from harassment. The forces which are intolerant of the Jews are intolerant of the Catholic Church for reasons which may appear different but which are essentially similar. Both are threatened by the totalitarian state. Both are threatened by Communism which menaces the Catholic Church as a religious institution and threatens, apart from his religion, the individualism of the Jew which is one of his strongest characteristics. Both are also menaced by bigotry movements which have an interlocking method of eventually attacking Catholics if they are anti-Jewish and interdicting the Jews if they are anti-Catholic.

In view of the defensive position in which minorities are always placed, especially during times of social stress such as the present, it would be fatuous for Catholics and Jews, through a misapprehension of each other's philosophy and aims, to quarrel and thus place both groups in a pregnable position for the enemy's attack, whether the enemy be Communism, Fascism, bigotry or any other disruptive force. What is required is a union of forces to set back the tides of anti-democracy and irreligion. Nor should such a battle be confined to Catholics and Jews. The religious elements and democratic forces of the Protestants must be called into the united front. The quarrels of Protestants, Catholics and Jews, the internecine strife between group and group in the American scene, as towering as they may have appeared in the past, are puny spats compared to the momentous task of effecting a united front between the three groups to meet the forces of darkness and despair which are rushing toward us.

If we are to experience bigotry in America or anywhere else, if we are to witness religious and racial hatred, at least let us clearly define the struggle. Let the bigots get on one side of the fence and the decent element of Protestantism, Catholicism and Jewry on the other. The time has gone when anti-Semitism should be regarded as simply an affair for the Jews themselves. The time is surely past when the persecution of Catholics should be viewed as something peculiarly of concern to Catholics. We have reached the stage where anti-Semitism is a matter which must vitally concern Protestants and Catholics, where the persecution of Catholics must be of vital interest to Protestants and Jews. The old barriers are down. The struggle is on a much wider basis. It is a struggle of the forces of light against the forces of darkness.

PRESENT-DAY HUNGARY

By JOSEPH REMENYI

WHAT is Hungary's position in continental Europe where nowadays, as Jules Romains has said, the freedom of expression is dead? Abroad the rhapsodies of Liszt and gypsy music seem to be the most conspicuous exponents of Hungarian life. I do not wish to deny the romantic significance of such rhythmical representations of Hungary, but it would be a fallacy to assume that Hungary's destiny is determined by such entertainingly lovely musical portraits. As every country, Hungary too is victimized by the consequences of an international economic crisis; but this international depression has a special Hungarian coloring due to the peace treaty of Trianon.

I have spent several weeks this summer in the countries surrounding Hungary and in Hungary proper. Involuntarily I recalled the Metternich period of Europe, the suffocating atmosphere that followed the collapse of Napoleon's immense power and was destroyed by the revolutionary times of 1848. No doubt, the dictatorial conditions of a large number of European countries are akin to those that followed the destruction of Napoleon. Nevertheless, there is an essential difference not at the expense of the

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spy-system of Metternich. The difference consists in this, that then, in the sentimental air of a *Biedermeier* culture, life was reduced to a tepid existence; in contrast today life in this part of Europe is painfully restless, tragically affected by a constant fear of terror. Hitlerism, for instance, is not merely a political and social deviation from pre-war Germany, but an entirely new version of tyrannism. The very fact that Czechoslovakia is a democratic nation makes certain absolutistic decisions—for example, the application of a cruel censorship—even more unbearable. Rumania's huge territorial gains can be traced to the so-called democratic motivations on the part of the Entente powers, but the results are anything but democratic. In Transylvania thousands of Hungarians are replaced by Rumanians in various occupations, simply because the Hungarians were not careful enough to choose Rumanian parents. And the tragic death of Chancellor Dollfuss in Austria is an example of the uncontrollable anarchism of unintelligently liberated brutal forces.

These illustrations, as a proof of the incredibly unhealthy situation of central and southeastern Europe, could be multiplied. Under such circumstances it is not surprising that Hungary too—a country that because of the World War lost more than two-thirds of her one-thousand-year-old territory—suggests a neurasthenic condition, a pathological sensitiveness which foreign tourists as a rule do not recognize, but those who speak the language of the country, or are allowed to peep behind the scenes, are compelled to admit. An American friend of mine, enjoying the beautiful panorama of the Danube dividing Budapest into two parts, remarked that he found cafés and restaurants crowded in the capital of Hungary and added that Hungary evidently outgrew the vicissitudes of the World War. Every country has its Potemkin village; so I called my American friend's attention to the large number of unemployed, to the plight of the Hungarian intellectuals, to the poverty of the villages, and other features which indicate the distressing situation of the country. Of course, the Hungarians are a proud people and, generally speaking, prefer to conceal their poverty. However, to deny this poverty would be an insensible ostrich policy.

Present-day Hungary has a population of 8,000,000. The country is predominantly agrarian, although in cities, outside of Budapest too, there is a quite active industrial and commercial life. In the past fifteen years the Hungarian government endeavored to make the best of the impossible situation into which the country was driven. But "to make the best" of something only means a compromise that does not eliminate suffering, but merely lessens some of its tangible manifestations. There is an exceedingly large number of educated men and women in Hungary, brought up according to the needs of pre-war boundaries. The country's consuming power is not great enough to take care of all these educated men and women, and its financial means are not sufficient to buy and absorb all the industrial and agrarian products of the country. Certain contracts with Italy and Austria diminished some economic problems, but not to any really worthwhile extent. Irrespective of the political views of the Hungarian government—which, one must admit, is a combination of Fascism and parliamentarianism—the mutilation of the country was such that even infallible political geniuses would have been helpless confronted with these unsolvable problems. The stabilization of the pengo, the betterment of agricultural conditions, the establishment of a relatively acceptable equilibrium between production and consumption, foreign agreements that added to the export of Hungary, have only a stimulating significance in the life of the country, but have nothing to do with permanent solutions.

On the other hand—and this is the optimistic perspective of the situation—compared with Austria or Germany, there is order, calm and peace in Hungary. The white terror aberrations, that followed the communistic régime of a number of years ago, ceased entirely. A foreigner may visit Hungary with a feeling of assurance that neither the authorities nor irresponsible public enemies will interfere with his visit. Nay, he will be treated with a consideration that implies the innate hospitality of the Hungarians, and he will go away with the impression that this country—a go-between of the East and the West and a bulwark of Christianity for several centuries—is still tactful and considerate even under conditions that would justify a neurotic behavior. Hungary has good manners, especially in relationship to foreign visitors; as a host she knows her duty. One could not say that for instance about Jugoslavia, where English students recently were abused by the border officers. Most European countries have an authoritative megalomania, expressed chiefly by petty public employees, but fairness requires the admission that there is a difference between the amusing and humiliating manifestations of political self-centeredness. The behavior of the Hungarian public officials is chivalrous, probably sometimes amusing in the eyes of a foreigner; that of the Jugoslav authorities is nothing else than an exaggerated Balkan application of a problematically acquired power.

Notwithstanding the external calm and peace of the country and the order that is shown in the punctuality of railway trains and other public vehicles, in a certain dignified tone of her press and in the quality of her literary publications, in the subdued voice even of those who temperamentally are apt to be loud, behind this poise there

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is a fermentation, a tragic uneasiness that is really the essence of present-day Hungary. What is the explanation of this hidden restlessness?

In Barthou's orations in Rumania and Jugoslavia there was much that cannot be ignored. The Little Entente is afraid of Hungary's plan of the revision of the peace treaty. In spite of the fact that the peace treaty reduced Hungary's army to a small militaristic unit, in spite of the economic weakness of the country, the Little Entente countries—perhaps under the influence of a pricking conscience—mistrust Hungary. It is an open secret that in case of a new war Hungary would be immediately invaded by the armies of the Little Entente; and considering that Hungary has no strong militaristic boundaries, the invasion of the country would be even easier than that of Belgium by the Germans.

The feeling of uncertainty, the recognition of a tomorrow which is threatening and obscure, is the undeniable undercurrent of Hungarian life. The enduring capacity of the Hungarian people is extraordinary, but even so it is comprehensible that the force of resistance is weakening, and that a definite pattern of a collectively systematic life seems to be out of question. In addition to these problems caused by the peace treaty of Trianon and Europe's evident inability to realize a democratic social and economic structure, there is a congenital trait in the Hungarians that complicates their problems. Count Keyserling calls the Hungarians *Herrenvolk,* in other words prone to exaggerated racial pride, of which titles, class discriminations, a fictitious assumption of dignity due to social position, an almost oriental conception of "gentlemanliness," are the manifestations. It is interesting to observe that this vision of success and importance infects those Hungarians too who are not, racially speaking, Magyars, but were absorbed by Hungarian life. Nevertheless, this overestimation of social dignity has some charming accompaniments. It is accompanied by an almost feudal notion of *noblesse oblige,* by a conviction that nobility indicates nature's innate sense of differentiation; it is also accompanied by pleasant social manners, by what I would call monocle-consideration which moves on the surface, yet it has a substantial quality of politeness also. Despite the fact that Hungary had her communistic upheaval, despite the sad reality shown by the large number of beggars on the streets and before the churches, despite the low wages of the toilers, despite the apocalyptic experiences of the country, an objective observer must reach the conclusion that not only the ruling class of the country—the plutocrats as well as the aristocrats and the gentry—but the peasants too and the proletarians of the cities possess a certain pride, an echo of the *Herrenvolk* philosophy.

It is, indeed, miraculous that a country which has lost most of her cities and a large territory of rich natural resources, that has been humiliated by conditions which humble human nature and intelligence in general, is still adhering to her pride and sense of justice. Even the feeling of tomorrow's uncertainty, even the weakening of an optimism concerning the future, does not seem to be able to destroy the Hungarians' irrational pride. There are now 4,000,000 Hungarians under the rule of the Little Entente; their minority problems are identical with sorrow and suffering, with a danger that their children will either accept the language and morality of new conditions or will degenerate into economic slaves. Thousands of Hungarians live abroad, especially in the United States, in Canada and in South America; the Hungarian diaspora is pathetically large. Those who live in the Little Entente countries or on other continents naturally had to make a compromise with a racial vanity that is simultaneously touching and anachronistic. But in Hungary proper, in this crippled country, the cataclysm of hard times hardly changed the traditional soul of the ruling class or that of the people. This consistency of a certain social and individual nobility has the quality of a Greek tragedy.

While I do not wish to defend some of these traits, fairness necessitates the admission that the "democracy" of the surrounding countries is but an illusion. In Czechoslovakia the minority rights of the Hungarians are disregarded; in Rumania corruption is visible everywhere; in Jugoslavia brutality rules. The political life in this part of Europe—and elsewhere too—is determined by a Machiavellian inconsideration of human rights and innate privileges. The individual is unimportant irrespective of whether he lives in a democratic or an autocratic country; and the State, as such, is unable to justify its power and supremacy on the basis of moral principles. The essential doctrines of Christianity are, of course, alive in a large number of individuals; in Hungary for the past few years I would say Catholicism gained a great deal chiefly from a spiritual point of view. But as the infinite sacrifice of Christ did not teach mankind the elementary lesson of applied love, so the genuine Christian principles of a great many do not seem to halt the danger of an internationally realized intentional misunderstanding between those nations who should cooperate for the sake of a happier humanity.

Personally I do not think that Hungary will be destroyed; but at the same time I am afraid that much suffering is still in store for her. This seems to be the destiny of the Hungarian nation: once she defended Christianity against the hordes of the East; now she has to defend herself against the unscrupulous machinations of modern times.

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ASPECTS OF AUTHORITY

By GEORGE N. SHUSTER

THE HARDEST thing to lose is something one has earned. Over such a loss, of rights and revenues, was the American Revolution fought by colonists whose lives would have been materially easier without the struggle for independence; and over another such loss, of position and reward, German parties quarreled until the existing dictatorship became a fact. Therefore some importance attaches to the query: what have we Americans earned, and what are we in danger of losing? One side of the reply is relatively easy to make. Pressing in hard on the power entrusted to the Roosevelt administration—and in particular on the admirable political sagacity of the President himself—are forces created by the emotional unsettlement of a middle class which has lost its savings and a labor group which has lost its jobs, in a way which suggests the indignity of injustice. All these men and their families hold that they earned a better fate—that their thrift and industry should have sufficed, in a land of potential plenty, to earn a decent measure of self-sustenance. Is there any soothing syrup which can calm such emotions? And if they are not quieted, to what goal will they lead us?

But the other part of the query is far less simple. Have we earned the right to liberty from brutal suppressions in the name of this or that pseudo-messianic doctrine? Can we honestly say that there is any good reason why we should be spared the butchery and the fanaticism which constitute the logical ritual of a ceaselessly frenzied social religion? The plain serious fact of the matter is that freedom is not something earned by our immediate past. Already one requires a considerable knowledge of history if one would understand what the ideal of liberty was, and why sacrifices were brought for it. An American who grew up under its spell has genuine difficulty understanding the present indifference of many toward it; and if he tries to express himself on the subject, he often becomes painfully aware that dicta once seemingly axiomatic have somehow lost their force. You can still make a popular case for freedom of speech, and a considerably less popular case for freedom of conscience. But half the time, even here, the people who applaud do not follow the argument. They are merely reverencing a truism which they haven't as yet learned to do without. Every genuine liberal knows that respect for these last remnants of an old ideological order is no longer deep in the average mind.

Freedom was a treasure too sacred, it has demanded the ultimate heroism of too many good men, to have merited the slovenly ease with which it was recently squandered on riotous living. The aim had been to establish a respectable home for the personality, and the outcome was a gun for every gangster, a nude on every film, a hole in every contract and a lie on every page. As a consequence there exists a widespread feeling that freedom is a kind of skin-game—of iniquitous *laissez-faire* which has benefited only a few sharpers. Much that was inherent in the ideal has been completely forgotten, as, for instance, the thought that the masses could be trained for personalist independence. Who ever doubted that very many human beings are totally unfitted for the ownership of property or the fostering of intellectual experience? But what honest liberal refused to believe that, despite great difficulties, the task of rendering people fit for such obligations was not an impossible one? The recent past abandoned this job to propagandists for a materialistic, hedonistic Arcady. Therewith they disillusioned the masses, whose feeling is now measurably a gambler's hangover. Had the majority not been passionately willing to sit in, there could have been no such finish as the one we have witnessed. The depression was a raid in which the whole house was pinched—including farmer-john and the housewives who now tune in on utopia. Amateur gamblers are poor losers. If the labor bugle had blown as much as one blast in 1928, the current addresses of its spokesmen would be easier to follow. Had not farmers bet riotously on land in the good old days, the embattled agriculturist would not now be standing so many miles from Armageddon. Yet all this tremendous epic of unreality *did* have captains, and their trek to the pillory is no very astonishing thing.

The present line-up to the left of the New Deal is therefore relatively simple. A populace which has lost its shirt (in Europe by fighting; here by betting on the fight) is demanding a leadership which it can control. Bankers have failed, and so the "government" is to engage in banking. The stock-market has turned out to be a hole in the ground, and so the "government" must provide a stock-market which is not a hole in the ground. The Constitution, as traditionally interpreted, protects so-called property rights; and therefore, so far as is practicable, to hell with the Constitution. Monetary policy, manipulated for better or worse by forces utilizing the supply of basic metal in the world market, is now to be determined by those who can produce a veritable gusher of social justice by tapping the dollar,

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Industrial enterprise, once the fruit of personal vigor and skill, is henceforth to be regulated in accordance with the common good, and possibly through communal decisions.

I hasten to remark that my personal attitude toward these suggestions is not one of uniform hostility. Some of them seem to me better than others, but I am willing to concede that all may be proofs that a new supply of prophets is ours to enjoy. What really appears astonishing and questionable is the underlying assumption—that a government like ours is competent to act on them. There seems to be an overwhelming weight of evidence on the other side. Our ancestors suffered from nothing so much as government. For Saint Paul obedience to that was a form of penance exacted by original sin. Athens never had a more stalwart defender than Socrates, but it handed him a cup of hemlock. Jefferson's supreme achievement was drawing up a catalogue of rights which no state could challenge. And so on. It really seems as if the human race will have to forget most of what happened to it in the past in order to drum up the necessary enthusiasm for what is conceivably about to be demanded.

Nor is history everything. We in America have been particularly remiss in our attitude toward right qualifications for public office. A fairly extensive acquaintance with politicians leads me to surmise that, problems of honesty being left strictly aside, the IQ of officialdom would not send Nietzsche into raptures. Ability to sell an idea to the public is by no means a sign of one's superior insight. After all, the salesmen of 1929 sold things too, and on no small scale either. Much that is being said and done quite officially savors frightfully of quackery; and it is no relief to be assured concerning these things by the principle that the New Deal of 1934 is infinitely superior to the "new economics" of 1928. The point can be made rather simply. Senator Carter Glass may be an old fogy, way behind the times and wrong in every respect; but Senator Glass always puts his case on the table for one to look at, with arguments, facts and figures permitting inspection. Senator Elmer Thomas may be the new dispensation in person, as up-to-date and accurate as the latest electric clock; but Senator Thomas's case is phrased in terms nobody can examine, and calls simply for a profession of faith. Now faith may move mountains of credit and jobs. But one should have a slightly higher regard for the intelligence of the engineers in charge of the moving if they found it necessary to keep a few blue-prints about their persons.

The spectacle of an all-powerful government is, under the circumstances, none too reassuring to a liberal. It seems to me that the citizen should be entitled at all times to ask two questions of the State: what will it do, and will it do the right thing? I wonder if our present form of government justifies more than a sceptical, hard-headed attitude toward the answers to those questions. We have legitimately objected to the limited control exercised by large industrial and financial corporations. The encroachments on personal freedom traceable to such corporations have been soundly and eloquently castigated during generations. Yet it was at all times *possible* to find out (whether the finding was done is another and important matter) what the corporation was doing and to what extent its misdemeanors could be corrected. One may properly think it odd that salvation from the corporation is to be sought in a super-corporation no supervision over which has been devised excepting the ballot-box. Had our government at any time in its history been able to enforce strict regard for the law imposed upon its subordinates, one would have at least a little evidence in favor of the extraordinary proposition that it could keep the halter of reason on its own autonomous self.

Among the current addenda to this trend none seems to me more debatable than the inexact use of social encyclicals. Nothing outlined in the above paragraphs is by any manner of means advocated in "Quadragesimo Anno." The conception of the State there expounded differs not a whit from the creed of the orthodox American liberal. It counsels the use of governmental power to frustrate usurpations of personal liberty by industrial or financial combinations, and permits for special reasons a minimum amount of government ownership and operation. But the whole encyclical is ineradicably personalist—that is, stresses the inalienable title of the individual to the exercise of his normal functions, among which is ownership of, stewardship over, property. There is no passage in "Quadragesimo Anno," there is no reputable commentary on "Quadragesimo Anno," which can honestly be cited in favor of such a scheme as the nationalization of banking. On the other hand, the entire document—like, indeed, the sum-total of Christian social tradition—is a scourge used against governments which fail to uphold sound laws designed to protect the public interest.

The question of the extent to which such laws ought to go is a nice one; but it is rather obvious that they should be laws—i. e., workable, reasonable enactments in keeping with the permanent experience and tradition of the people. Liberty can no longer be a grant, a whimsical holiday decreed from on high. It is nothing if not a condition upon which one can build the future. During past sinful generations, powers that were blinked and winked at violations until the rule had more exceptions than an Anglo-Saxon verb. It will help matters not at all if we now wink and blink at government violations of the law. The

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career of the late Mr. Nelson would probably have been impossible if, during the piping years of prohibition, we had not all been amused when gangsters shot one another. And it may be inferred that the future of dictatorships in the United States may depend on the scrupulousness with which government preserves the fundamental law. It is perilously easy to permit emergencies to suggest decrees.

But, you will say, has not all this become rather academic? Perhaps so. Some few deductions seem, however, fairly in touch with real life.

First, heavy public spending is sometimes expedient, but has never yet produced a favorable revolution of the business cycle.

Second, a democracy has never yet accepted an autocratic government excepting to the tune of violent, quasi-religious emotions.

History may have lost its significance. I shall be happy to learn that it has. But if not we should probably see that, if the President were forced to "cut loose" with everything the experimenters can allot hither and yonder, the result would be an industrial and economic stalemate; and that then, under the impetus of violent emotions, powerful support would be given to a demand for autocratic rule. We should be compelled thereupon to look to the defense of virtues more fundamental than dollar-and-cents values. This defense would be easier if there had existed meanwhile a widespread realization of what the Christian social attitude really is. We need to go to work at the bottom—which is Christian solidarity. We need to go to work at the top—which is Christian syndicalism. I, for one, would like to hear more about both . . . and less about salvation through government. For liberty is the supreme treasure amassed by man.

Nearing Wings

I

Nazareth

O hills of Galilee, the harvest mist
Has veiled your faces; trees no longer bend
With gleaming fruit, and bearing has an end;
Grey fields lie empty: all their grain is grist.
O brooding hills, the moon walks silver-shod
In silent places where the corn stalks stood;
The winds from world's end tarry in the wood

To cast on troubled brooks the burst seed-pod.
Yet I wake in the dawn to feel the beat
Of Spring beneath my hands, the stirring Dove
Upon my heart. Fairer than Sharon's rose,
Than pear blossom, than lily cool that grows
Among the thorns, art Thou, my Hidden Love,
My Seedling, beautiful as new-sprung wheat.

II

Jerusalem

I heard a child-voice singing in a street
Where shadows thronged, where breath-thin twilight rain
Was flickering, where dead leaves that had lain
Like fallen angels under heedless feet
Were whispering. So sad the voice, so sweet,
Alive with memory, desire, old pain:
It could be Ruth's or Rachel's raised in vain
Or Deborah's at prospect of defeat.

It could be mine, had the insatiate flood
Screamed in my ears; had I gone down to death
In Egypt's sultry noon; or had I slept
Deep in a desert grave; or had I wept
In Babylon; had I not fed Thee breath
And clothed Thee with the mystery of blood.

III

Esdrelon

This way the chilling fire of Ophir's gold
Has gone; this way the sapphire and the pearl
In black and sweaty hands; this way the furl
Of purple, acrid incense, parchment rolled.
Beneath the withered grass lie gaping drums
And rotted spears, white bones astreak with rust,
And singing lips, and fierce eyes gone to dust;
These rough weeds are the thrust of glory's crumbs.

As pale stars frost the dark I cross the plain:
Within my breast there sleeps a Treasure rare
As grapes in Tammuz, far more sweet than wine
From nacre flagons. At my step supine
Ages leap up. O Love, for them I bear
Thee, ever-living and forever slain.

IV

Bethlehem

The first stars ride at anchor in the neap,
Cloud-crested night. Through the full-running dark
The tireless hours descend, leaving no mark
Upon the town deep-drowned in dreamless sleep.
No more did we, when, while the gathering gloom
Drank up the sun as waves a burning ship,
We saw each barely opened portal slip
Closed and heard again, "There is no room."

Yet I shall always love this purblind place
Where first I heard the unimagined rush
Of nearing wings about my head, where first
Against my ears this soaring music burst,
Where first I cry unto my fleet heart, "Hush,
Before the morning thou shalt see His face."

JOHN SEXTON KENNEDY.

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MARK TWAIN'S RELIGION

By CYRIL CLEMENS

ALL OF us say things on the spur of the moment that we are sorry for afterward. With ordinary people this makes no particular difference, and the matter is forgotten about quickly enough. But in the case of a great writer his most hasty and least-considered sayings are recorded, and usually find their way into print against his will. When the author suddenly realizes that ill-considered scribblings have been published, it is too late to do anything, for there is no erasing of the printed word.

Of late it has been the fashion to judge great authors on their incidental writings—very often mere *tours de force*—and ignore their masterpieces. The same old books always produced to show that Mark Twain had little religion are "Captain Stormfield's Visit to Heaven" and "Eve's Diary." It is most unfair to single out these works which, written in periods of dejection, were not published until after his death, and never received his consent to be published.

His really representative works, "Huckleberry Finn" and "Tom Sawyer," in which he gave the world his humor, are never referred to at all by such critics. What Mark Twain has given us is inimitably rich humor, and a joyousness that comes directly from heaven. If there is one thing that we may enjoy both in heaven and on earth, it is humor. How great the man who is able to bring down humor from the skies! He truly provides us with a foretaste of paradise.

In 1885, Clemens wrote a document giving an account of the faith that was in him, the first sentence of which was the unequivocal statement, "I believe in God the Almighty." And then a little later:

> I think the goodness, the justice, and the mercy of God are manifested in His works. I perceive that they are manifested toward me in this life; the logical conclusion is that they will be manifested toward me in the life to come.

In addition to being accused of atheism, certain people, having in mind such books as "Innocents Abroad," have declared that Mark Twain was irreverent. But far from wishing to draw laughter at the expense of holy things in that book, the author had a very definite purpose: to cure Americans of their senseless, ridiculous praise of everything European, in short anything old. It was not their reverence that made Mark Twain so furious but their pseudo-reverence, their kotowing before something because it was the stylish thing to do. But Twain knows how to answer such people:

> I was never consciously and purposely irreverent in my life, yet one person or another is always charging me with a lack of reverence. Reverence for what?—for whom? Who is to decide what ought to command my reverence—my neighbor or I? I think I ought to do the electing myself. The Mohammedan reveres Mohammed—it is his privilege; the Christian doesn't—apparently that is his privilege; the account is square enough. Each says the other is irreverent, and both are mistaken, for manifestly you can't have reverence for a thing that doesn't command it.

Coupled with these charges of atheism and irreverence, we also hear much about the pessimism of Mark Twain. It is true that he was depressed and gloomy during certain periods of his life. But what man is not? Every life is to a greater or less degree a tragedy, and Mark Twain's fault seems to be that he saw this more clearly than most men. But it is monstrously unfair to judge his whole life of seventy-five noble years from certain short fits of depression. Mark Twain was unfair to his own self in looking upon himself as pessimistic. Once a keen judge of human nature said to him, "You are not a pessimist, Mr. Clemens. You only think you are." Never were words more truly spoken.

What people so often forget in dealing with a man like Mark Twain is that one must possess a modicum of humor himself before he attempts to criticize, much less condemn, him who has been called by Sir Arthur Quiller-Couch "the greatest humorist since Aristophanes."

When some attacks were being made against Mark Twain's religion several years ago, I wrote to Dr. Henry Van Dyke, who was for many years Clemens's spiritual adviser and who officiated at the humorist's funeral in 1910. I now publish for the first time Dr. Van Dyke's illuminating reply:

> No man can speak for another man's religion. It is a personal matter—deep, intimate, known only to God. Sometimes the man himself cannot define it or describe it. He does not talk about it. But it holds him. We know it is there by his conduct. The man who deals justly, loves mercy, and walks humbly with his God, is accepted even though he cannot define deity.
>
> Mark Twain was a man of that type. His honesty, his fidelity, his loving kindness to his neighbor, were fruits of faith—I will even say of Christian loyalty. No one who heard him speak with reverence of the simple faith of his dearly loved wife (as he often spoke to me) could think of him as being indifferent to religion. His sense of humor made him

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keenly aware of some of its perversions and literal misinterpretations. At these he mocked, even as Elijah mocked at the priests of Baal (III Kings, xviii). At times, perhaps, his high spirits carried this ridicule to an excess. But of genuine, simple Christian faith I never heard him speak without loving reverence.

To say that "Mark Twain lived and died an atheist" (if any rash writer has ventured the statement in a magazine article or elsewhere), is to misrepresent grossly the spiritual quality and moral conduct of the man. He felt "the mystery of godliness" so much that to deny the existence of God would have seemed to him the height of impudent folly.

Much can be told about a man from his correspondence, which is usually written with no ulterior purpose and no idea of publication. See how reverently Mark Twain speaks in a charming letter written to Hawthorne's daughter, Mrs. Lothrop, who had asked him to contribute something for her periodical, *Christ's Poor:*

If there is an unassailably good cause in the world, it is this one undertaken by the Dominican Sisters, of housing, nourishing and nursing the most pathetically unfortunate of all the afflicted among us—men and women sentenced to a painful and lingering death by incurable disease. . . .

I am glad in the prosperous issue of your work, and glad to know that this prosperity will continue, and be permanent—a thing which I do know, for that endowment is banked where it cannot fail until pity fails in the hearts of men, and that will never be.

When Mark Twain was in his last illness, my mother wrote him that she was having some nuns pray for him. In the course of his reply, he said:

I am grateful for the prayers of those good nuns, and for yours; they have already answered themselves in giving me a deep pleasure.

It will be generally admitted that G. K. Chesterton is one of the most perspicuous critics alive today. Seldom is he wrong in his judging of character. Listen to his estimate of Mark Twain which we quote chiefly for the last line:

I have always admired the genius of Mark Twain which may truly be called gigantic. Mark Twain deals so much with the gigantic exaggeration of imagination, the skyscrapers of literature. He was the greatest master of the tall story who has ever lived and was also, what is more important, a thoroughly sincere man.

Scripture tells us that only the fool hath said in his heart, "There is no God." If it will be generally acknowledged that all atheists are either fools or insincere, then surely Mark Twain must be ruled out of such a category for no one would hold him to be either a fool or an insincere person.

Mark Twain believed firmly in a just and wise God controlling everything and to call him an atheist, or even irreverent, is to accuse him of what he considered "the height of folly."

AUDEN AND SPENDER[1]

By PHILIP BURNHAM

STEPHEN SPENDER and W. H. Auden are two poets who are evidently close friends; they have both the best of British educations; they have assimilated the post-war developments of poetic technique completely and write with no impediment from form; they are always spoken of together by reviewers; and they are revolutionaries. Spender without question is a good poet, saying what he wants to say in poetry, the beats and periods and various rhymes furnishing direct pleasure, the words and phrases making new and closely focused figures, the contents conveyed to the reader with emotion. He is surely more familiar than Auden. A few of the very good poems are lyrics with delicacy and tension and feeling none will find obscure and none will deny. But the complete book is written by a kind of revolutionary, and brings forth something in addition to a traditional response to able poetry. It is always impossible to dissociate completely the poet and the prophet, and, in the case of these two men, it would be against the whole theory of their art.

The lyrics express a revolutionary outlook, and since this is before the day, they are also the work of a seer. Compared to Auden, Spender seems a poor seer. The weakness of his philosophy tends to vitiate his art and make it esthetical. He imposes upon his remarkable poetic form and language, ideas which come from somewhere else than from the thoughts and emotions and observations that bring forth the poetry. Everything in some of the poems, and nearly always the figures of speech and words, seem to come direct from his real experience; but entirely too often the analysis and interpretation, and the logical meaning of the correlated elements of the poems, and the supposed purpose, are extraneous to the experience, derived from inaccurate previous reflection, and so give the reader a surprising shock of untruth. His Marxian framework fails to bring unity to the theoretic and active parts of his work.

The numerous social descriptions, the branding of our classes, seem integrated and right, except the gratuitous and quixotically eighteenth-century placement of the Church. The emphasis upon energy and correct objective action and acceptance of joy seems right. But for "how" and "why" and "where," there are shallow and inconsequential answers that make much artistry seem to be about not enough stuff. There is no clear route for moral or metaphysical velocity. There is no sufficing definition of comradeship implied, and, although several "love" lyrics are excellent indeed, the more reflective words about men and women loving make it a method of oblivion. Nature is deprived of any peculiar or non-mechanical meaning and we are left "dreaming of cities where often clouds shall lean their swan-white neck." The last line

[1] *Poems, by Stephen Spender. New York: Random House. $1.50. Poems, by W. H. Auden. New York: Random House. $2.50.*

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in the book is: "Death to the killers, bringing light to life." The death of killers is a powerful enough negative principle for poetry, but the light Spender plans to bring to life is vague and inadequate, and his type of poetry needs a positive principle. Spender's insistence upon proximate ends, his restriction to action which one cannot help but recognize as only means to something, evidently put him in the new tribe of Prometheus, renouncing hope of anything but some continuous cosmic process which has no end and only means which have no intergrity of personality and no lasting identity.

With this, his ardent denial of despair and proclamation of joy is unconvincing—even, as a matter of fact, to himself. All in one stanza he writes:

"Him I delight in accepts joy as joy. . . .
I stand far from him, but I wish that these
Slanting iron hail pattern no stigmata
Showing me sadder than those poor, and rarer. . . ."

This seems either an invitation to primitivism or an admission that the historical conception of Prometheus as an unfortunate man who was horribly mistaken in how the universe is, more closely approaches the correct than the dialectical materialistic.

Perhaps I have missed the furthest reach of Spender's thought which seems to concern time. Regularly time, or Time, is introduced in seer-like fashion. A belief that Time is Jehovah would seem a logical deduction from materialism. When you concentrate on action and refuse to admit ends, you put everything in potency and deny being. Time seems to become an infinite series of movers, and movers of a nature undifferentiated so that it is hard to say how they can move. It is hard to conceive at all, very hard to picture as Spender does, "like a rocket bursting from mist," and just as hard to accept as something to be joyful and write poetry about.

Spender can be claimed by Marxists with unfortunate confidence, but they would certainly have to fight for any exclusive claims to W. H. Auden. In spite of the too indiscriminate sweep of his iconoclasm, almost any revolutionary will recognize him, including many strict disbelievers in Marxian philosophy. This is more true of the present collection than of some of his poems which have been published only in England and which display him more opposed to variations from organized revolutionary Communism and expressly dissatisfied with the teachings of Catholics. In detail Auden is more difficult to understand than Spender (in fact, there are many parts that seem completely incomprehensible, some, it appears, through the writer's carelessness), and his whole work is not so clearly and dogmatically linked with a recognizable philosophy, but it has concreteness of effect which Spender's lacks.

Auden, in the first place, seems to have some absolute scale of reference, some objective justification for morality and ultimate goal of thought and will. And this absolute is somehow connected with what happens. Any denial of this would have to be made with the admission that at least it is true as a poetic device and that it is important in the approach to the reader—enormously important. The most straightforward poem in the book, the sort of sonnet starting "Sir, no man's enemy, forgiving . . . " is close to the traditions of the Christian metaphysical poets and Gerard Manley Hopkins. The first chorus in "Paid on Both Sides" addresses

"O watcher in the dark, you wake
Our dream of waking, we feel
Your finger on the flesh that has been skinned,
By your bright day
See clear what we were doing, that we were vile.
Your sudden hand
Shall humble great
Pride, break it, wear down to old stumps old systems which await
The last transgression of the sea."

This hardly suggests the party line on the interpretation of history and religion.

Auden most pleasantly realizes that "we in legend not, are not simple." Poem XVI registers probably best his recognition that a man deserves the dignity of a man and cannot be abstracted to a temporary expression of a simple class struggle:

"To love my life, not as other,
Not as bird's life, not as child's,
'Cannot,' I said, 'being no child now nor a bird.' "

The feeling in the poetry that man is of really mysterious depth leads to many virtues. The vulgarity and slapstick humor derive importance from the ironic incongruity of such gestures to what man is. The process of knowing and feeling gain non-mechanical value. Pity approaches charity, and the social struggle has meaning.

In the profusion of figures and action and people, the program emerges enigmatically. The literal and figurative meanings of his symbols gradually impress themselves. Reformism he abhors; the twelfth poem might have been written against Ramsay MacDonald or President Roosevelt. He wants a liquidation of capitalism and what binds us to it. He certainly indicates that the thing to do is have a Socialist revolution quickly and completely, but his scepticism and irreverence toward Marxism and a Communist utopia, and his respect for people, imply that the symbols are even more earnestly directed to the character of persons. He even asks for "a change of heart."

The program calls for "new men making another love."

"The future shall fulfil a surer vow. . .
Not swooping at the surface still like gulls
But with prolonged drownings shall develop gills."

The enemy and the attributes of the enemy: "These. Smilers, all who stand on promontories, slinkers, whisperers, deliberate approaches, echoes, time, promises of mercy, what dreams or goes masked, embraces that fail, insufficient evidence, touches of the old wound"—prevent fulfilment. The enemy is visualized sometimes as revolting or ludicrous and sometimes as tragic, partaking of the

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attractiveness of Hamlet. He is always linked with suicide:

> "Could I have been some simpleton that lived
> Before disaster sent his runners here;
> Younger than worms, worms have too much to bear.
> Yes, mineral were best: could I but see
> These woods, these fields of green, this lively world
> Sterile as moon."

There is unending reiteration of the necessity for revolutionary decision and identification with the more alive symbols. The effort, however heroic it must be, must be made, "so may the soul be weaned at last to independent delight." The content of Auden's art is not derived from the economic progress of the country, but rather his conception of the human condition and his poetry help give content to social economy.

The Priest Consecrates on Christmas

An august host today throngs round this altar:

All that for figuring and symbolling were sent on earth;
All that were wrapt in the fiery vesture of prophecy,
All that thro' age and age summed word on word to spell the Word,
All thro' whom, mouth on mouth, Annunciatory Breath has blown;
All who have gone before Thy Face with sackcloth or with singing
They are all here:
Isaias, with speech like quivering flame;
Moses, with serpent held aloft, and in his right hand manna;
David, with song caught from the seraphim, and speech that left
All after-poets poor; Melchisedech,
With the shadowy droop of the wings of the Dove about him;
The more than prophet cries about this place: "Prepare ye the way of the Lord,
Make straight His path." And Gabriel
(Imminence of Incarnation now demands
A herald from the Elder Race) spreads pinions here;
And patient Joseph waits; Mary, girded round about with joy
And murmuring still: "Magnificat."

In the empyrean of my spirit bruits a Voice
Breaking from malediction into love: . . . "shall crush Thy seed."
And, *Deus meus,* thronged about with these—the elect of heaven—
This consecrated sainthood—yet 'tis *I*—'tis I who bend
Over this bread and wine—'tis thro' *my* lips the Breath is fluttering . . .
I—Christ of the living Trinity!—call Thee down—call down from heaven
To sacrificial, new Nativity.

RIOBÁRD Ó FARACHÁIN.

Communications

PSYCHOLOGISTS AND RELIGION

Omaha, Nebr.

TO the Editor: Since Dr. Walsh's well-reasoned article, "Psychologists and Religion," in the splendid anniversary number of THE COMMONWEAL may lead many who have not already done so to read Professor Leuba's article on the religion of scientists in *Harpers,* I believe that attention should be called to another study of the same subject, C. L. Drawbridge's "The Religion of Scientists." This little book, published two years ago, summarizes the answers to a questionnaire on religion sent to Fellows of the Royal Society. The answers of the British men of science are in striking contrast to those of their American *confrères.*

To the question, "Do you credit the existence of a spiritual domain?" 131 British scientists gave a definitely affirmative answer, while only 13 answered in the negative. The question, "Is it your opinion that belief in evolution is compatible with belief in a Creator?" brought forth 143 affirmative, as opposed to 6 negative, answers. One of the affirmative answers read: "I believe that evolution is a creative manifestation of that Divine Reason which is the ultimate basis of reality." Regarding the idea of a personal God as taught by Jesus Christ, 103 replied that science does not, in their opinion, negative such an idea; 26 replied that science does negative such an idea. Few were willing to commit themselves on the question, "Do you believe that the personalities of men and women exist after the death of their bodies?" Of those who replied, 47 expressed definite belief in the survival of personality; 41 disbelief. Mr. Drawbridge notes, however, that most of these men, even though inclined to deny the reality of life after death, say that science cannot deny the possibility and even the probability of such existence. Seventy-four thought that the recent developments in scientific thought were favorable to religious belief, while 27 thought they were not. One replied apodictically: "I think that recent developments in physical science are not only favorable, but render such belief not only possible but inevitable."

We may well wonder how we are to account for the great disparity between the views of British and American scientists on this all-important subject. A satisfactory solution would indeed be difficult. I shall have the temerity to suggest one possible, if only partial, solution. British scientists are, as a rule, more liberally educated than their American brothers. The tradition of a genuine humanism, which has always flourished in British secondary schools, gives the British scientist a foundation of liberal knowledge before he ever begins to specialize in science. His American *confrère,* on the other hand, frequently "majors" in science from the very inception of his secondary-school course. Even if he does not do so, the chance that he will acquire the beginnings of a liberal education in the average American high school is a chance and nothing more. Since the war, it is true, the rise of technical schools in England has made inroads into the

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once ideal situation. Yet I take it that the men who replied to Mr. Drawbridge's questionnaire are by and large of the old school. No doubt a considerable number were even trained in the school of Darwin and Huxley. This latter possibility further complicates our solution of the fact that British scientists in the third decade of the twentieth century, stand where Faraday stood when the nineteenth century was scarcely a decade old. Faraday, addressing the Royal Academy of Science, in the early eighteen hundreds said: "I do not name God here because I am lecturing on experimental science. But the notion of respect for God comes to my mind by ways as sure as those which lead us to physical truth."

Now there must be some *ratio* even in the natural order (we may prescind for the moment from the supernatural) why such a belief should persist among British scientists through and beyond the Darwin-Huxley debacle. That the golden thread of the humanist tradition in British education is a contributing cause seems reasonably evident. Moreover, I find support for this opinion, though some will doubtless disagree with my interpretation, in the answer of one of the British scientists to Mr. Drawbridge's final question, "Are men of science religious?" "With increasing age and experience," the reply reads, "I become more and more aware: (1) of the value of religion to humanity, as a guide to conduct; and (2) of its fundamental truth in the sense that no philosophy of life which excludes it can be tenable." Whether that answer is the direct fruit of a liberal training in the humanities, I cannot say; but no one will deny, I suppose, that such an outlook will normally result from a liberal training that has reached its fruition in age and experience.

Whether a dualistic philosophy—the essence of all true humanism—be incorporated into the training of the American scientist through more direct contact with the humanities as such, the more tried and sure way, or through Professor George Sarton's plan for a liberal training through a proper study of the history of science, dualism must come to its own in American education before we can hope that our American scientists will see, with their British brethren, the *vestigia Dei* in that world which it is their province to explore.

Rev. Roswell C. Williams, S. J.

A SOCIETY TO HELP MEXICO

Huntington, Ind.

To the Editor: I am astonished that nobody thought of it before. Even the people who have never read Mrs. Dilling's "Red Network" do not need to be told that those among us who "lean toward the Left" have a multitude of organizations designed to defend and uphold Communism in Russia. To name only one, there is the "Friends of the Soviet Union." These organizations have many members and millions of dollars in resources.

I was so impressed by this contrast that, after taking counsel with friends and with one of our bishops, I determined to act in October. When he heard about it, the editor of *Our Sunday Visitor* invited me to prepare a letter for publication in his paper. Letters of mine were published in other Catholic periodicals also. The response was gratifying. Everyone seemed to agree that we have needed just such a society all along, and there has been a large accession of membership to the Friends of Catholic Mexico during the past three weeks.

Have I been precipitate? I do not think so. I am "leading out" at present; but, if there can be found another man, who accepts our principles, to take charge, I am ready to step down. To anyone who might imagine that our society does not have ecclesiastical approval let me state that it has the endorsement of the noble ecclesiastic who stands at the head of the Mexican hierarchy. In an unsolicited letter, addressed to our Bishop, he expressed the desire to see the forces of goodwill throughout the nation under our association.

The society, of course, desires also to work in close cooperation with the bishops of the United States. In due time it will perhaps be necessary to make more than a gesture at Washington, where the cause of human rights has been so often betrayed; and the society purposes to petition the senators and representatives, the Secretary of State and the President, urging that the policy of the United States shall henceforth be one of non-interference in the internal affairs of our neighbor on the south.

In order to attain such an end it is necessary to place the society beyond the reach of political manipulation or control. In our endeavors to help the Mexican Catholic people we have already suffered two notable defeats (in 1914-1916 and in 1926) due to the interference of the politically minded (in a bad sense). On principle, therefore, political office-holders, candidates for political office and persons connected in any official capacity with a political party are not eligible to membership. On the other hand, the sympathy and cooperation of everyone will be welcomed.

I believe that the pledge of abstinence which I have asked every member to take will be regarded with favor generally: "In union with Jesus Crucified and my suffering Mexican brethren, I shall abstain from all use of alcoholic liquors and from all attendance at theatres or movies for one year or until such time as Almighty God shall please to deliver my brethren from their oppressors and restore to them that freedom of conscience which is their right."

The pledge is not one of the conditions of membership; but I think the readers of The Commonweal will agree that there could not be a better motive for total abstinence. Then, too, I feel that if this pledge were preached throughout the nation, the present worries of our good pastors and bishops about the drinking habits which have developed among the young since the repeal of prohibition would largely be at an end.

There are no dues in the society. It is supported by free-will offerings. There will be expenses: literature to distribute, organization to be effected, relief to be brought to the exiles who perhaps will soon be dumped on our soil by the Mexican government after they have been robbed of every earthly possession. In the latter case the need of the exiles will be the principal concern of

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the society. Donations of any amount will be gratefully received and acknowledged and (if desired) publicly accounted for.

If any reader of THE COMMONWEAL is interested in the work of the society, if he will speak and write at every opportunity in behalf of afflicted Mexico or circulate literature in her defense, let him enroll by communicating with the undersigned, c/o *Our Sunday Visitor,* Huntington, Indiana.

ROBERT R. HULL, *Corresponding Secretary.*

MARITAIN ONCE MORE—AN IMPRESSION

Montreal, P. Q.

TO the Editor: Maritain has come and gone, and I can only liken his visit to the impression upon me—lasting indeed—of my first closed retreat. It got into my very fiber. I saw things as I had never seen them before. My mind and soul were seared with an unescapable understanding of man's true end. I was a changed man! Maritain has left such a heritage of thought, understanding and direction for the layman in his mission of transforming the temporal order in a Christian way, that we who heard him cannot but realize that we, too, must act far differently than in the past.

In Montreal Maritain gave six public lectures in one week, in large halls packed to the doors, and in several instances yet too small for the crowds that sought entrance. Besides, he also gave several others to the students of the seminary. The titles of the conferences were: "The Tragedy of Humanism," "A New Humanism," "The Christian and the World," "The Historic Ideal of a New Christianity," "Science and Wisdom," "Léon Bloy" and "Bergson and Saint Thomas, a Comparison." And each of these subjects was treated with a masterly fullness of detail and a marked clarity of thought that were exceptional, coupled with a personality both charming and commanding.

This is not a discussion of the lectures, but an endeavor to give an impression of this great French Catholic philosopher of international note who was brought into my ken by articles appearing in THE COMMONWEAL, particularly that of March 23, 1934, describing his meeting with Bloy. I owe much to this article, for it sent my wife and myself scurrying into a study of Bloy, the mention of whose name was an open sesame to a warm personal acquaintance with Maritain, following upon our meeting.

After his first lecture I was presented to Mr. Maritain by Professor Leveillée of the University of Montreal, as a Knight of St. Gregory. I expressed my indebtedness to him for the help his lecture had given me, as I had (in what I now realized as gross ignorance of the subject) undertaken to address the foremost literary society of our city, if not our country, on the subject of humanism in February. He smiled, saying, "We are collaborators, then." While he was inscribing my copy of "Théonas" as a souvenir of the occasion, Mrs. McMahon expressed her pleasure in meeting him and remarked on her appreciation for Léon Bloy. These words acted like a charm. With the softest, most enveloping smile imaginable, he replied, "That draws us very near, Madame." He then told us that he was giving a special lecture on Léon Bloy before the Alliance Française and hoped we would be present. I spoke of the article in THE COMMOWEAL which described his first meeting with Bloy and the result, and he was much interested. In parting he said softly, almost inaudibly, "Pray for us."

This great, good Christian man has a heart of gold, the smile of a child, and mind incomparable, and blesses and instructs wherever he goes.

L. I. MCMAHON.

UNIVERSITY DOLES

Pomfret, Conn.

TO the Editor: What a strange consummation! The ancient precept that it is more blessed to give than to receive seems to have been entirely knocked into a cocked hat. Here we are in an era when educational institutions like Yale, Williams and Harvard are censured for not taking doles from the government. The fact that they have numerous scholarships for deserving poor students and endowment enough to enable them to give more than they receive seems to exasperate high officials.

Even many post-Victorians find themselves bewildered in such circumstances. It is actually conceivable that these universities felt a sort of happy righteous glow in the belief that in refusing government aid they were playing a helpful part. In the face of dwindling income they evidently took the stand that, being more endowed with this world's goods than some of their sister institutions, they should shoulder their own burdens and get along without aid if possible.

Apparently that is a sort of mean low-down thing to do. The new American ideal is obviously to be always in a position where one needs assistance of some sort. The only difficulty which naturally occurs to one is: where is the assistance eventually going to come from? However, I am assured that any contingency is all taken care of by bureaus and committees and things.

Well, if that is the case, I for one think that the new school of thought is delightful. No one likes to be dubbed a snob, and that is what these New England institutions were called for not accepting government aid. Now I am perfectly willing to be as unsnobbish as I possibly can, and I won't be a bit proud or offish if Uncle Sam offers me a subsidy. I could then be not only more idle and more prosperous, but more patriotic and more virtuous.

GREGORY WIGGINS.

PSYCHOLOGY AND YOUTH

New York, N. Y.

TO the Editor: In the review of "Training the Adolescent," appearing in THE COMMONWEAL of November 30, Father McCarthy's book is stated to be "the first work of its type in the English viewpoint." It should have read "in the English language." I shall appreciate your making this known to your readers.

REV. KILIAN J. HENNRICH, O. M. Cap.

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Seven Days' Survey

The Church.—At the celebration of the twenty-fifth anniversary of the closed retreat movement in England, a message was read from the Holy Father expressing his "great satisfaction" that "each year large numbers, especially of working men, are learning the immense advantage that comes from making closed retreats." * * * In the presence of the Archbishop of Madras and Calcutta and five bishops, Sir Michael Keane, Governor of Assam, British India, unveiled a bronze statue of Saint John Bosco, at Shillong, November 9. The next day 10,000 persons witnessed the consecration of two new Salesian ordinaries, Bishop Mathias of Shillong and Bishop Ferrando of Krishnagar. * * * Longmans, Green of New York has announced that "A Primer of Prayer," by Reverend Joseph McSorley, C. S. P., was its best seller for November. *La Civilta Cattolica* of Rome declares that the meditations in "Christ in Us," by the Very Reverend John J. Burke, C. S. P., S. T. D., "are most useful not only to priests and religious, but also to the faithful of the world." * * * The Very Reverend Thomas F. Conlon, O. P., National Director of the Holy Name Society, has urged the members of the society's 9,000 parochial branches to offer their Holy Communions, January 13, for the success of the Crusade of Prayer for the persecuted in Mexico. * * * The new list of the members of the diplomatic corps accredited to the Holy See includes twelve embassies and twenty-four legations. * * * The physicians, scholars and industrialists of Spain have recently organized into Catholic associations, each of which has a chaplain adviser appointed by the bishop. Saints Cosmas and Damian are the patrons for the physicians' group, while the doctors and licentiates in science and letters have selected Saint Isidore of Seville. * * * When Cardinal Verdier broached his plan of building new churches for the suburbs of Paris and also of giving Parisians employment thereby, the faithful subscribed the necessary loan of 20,000,000 francs in four hours. By New Year's 100 churches will have been completed or well begun; as many as 5,000 have been employed simultaneously at a living wage.

The Nation.—With Christmas trees already molting, as they will, onto the parlor parquetry, the recipients of Christmas gifts began to get used to them and merchants to add up their profits. Heads of families meanwhile looked apprehensively to the first of the month and surreptitiously pinched their depleted purses, some of them stiff with newness and gold corners, but not otherwise impressive. The National Retail Dry Goods Association reported increases in sales over last year ranging from 2 to 20 percent, with the biggest gains in the South. * * * The House committee investigating un-American activities heard a United States naval officer describe well-organized attempts by Communists to incite "mutiny, rebellion, sabotage and assassination" by the enlisted personnel of the navy and an army officer describe the use of children to distribute Communist propaganda to soldiers and an alleged official Communist communiqué directing Communist organizers to "enlist a few comrades directly into the army and organize inside." * * * The first hearing of the legislative committee investigating public utilities in New York heard the power-group accused of million-dollar "write ups" followed by "stock jobbing" and the "siphoning" of millions to a small group of insiders. Letters revealing the legal and political activities of the insiders were read. * * * After conferences between President Roosevelt and Mayor La Guardia of New York, it was stated that the federal government might build an electric power plant in New York with P. W. A. money. * * * Swift and Company, huge meat-packing industry, reported that operations for the fiscal year ending October 27 resulted in total sales of $619,000,000, an increase of $119,000,000 over the preceding year, an increased tonnage of 8 percent, and an increase of 20 percent in employment. Employment was higher than it has been since 1920. Wholesale meat prices increased 37 percent. * * * Railroad workers will receive a New Year's wage increase of $30,000,000 a year. * * * The Senate Munitions Committee revealed that war profits by United States firms ranged up to 800 percent, and that during the war years 181 individuals had incomes of $1,000,000 or more annually. The President appointed a board headed by Bernard M. Baruch to recommend laws to take the profit out of war.

The Wide World.—Regretting he had left his supply of blue shirts at home, General Eion O'Duffy consorted at Montreux, Switzerland, with leaders of other Fascist groups in Europe. Eugenio Coselschi, Mussolini's representative, presided and tried to persuade the meeting not to discuss the Jewish question. Neither he nor General O'Duffy could induce the would-be saviours of Denmark, Norway, Rumania and one or the other country to stop singing hymns of hate, and the conference adopted a resolution censuring "nefarious groups" of Jews in certain lands where propaganda for "international revolution" is active. * * * Nerves were a little ragged in the Saar over the week-end of December 15—or maybe it was a case of too much excellent liquor. At any rate, Captain James Justice, British citizen, was involved in a brawl which ended when he fired pointblank at an irate Saar citizen and received a beating in return. At another café, Prince Hubertus Loewenstein, German refugee, got into a heated altercation with British officers, including Captain Arthur Hemsley, chief of the Saar civil police. The diplomats worked hard to erase these items from the international ledger. * * * Soviet Russia executed twenty-eight more persons, charged with "anti-class activities" and with connivance in the murder of Sergei Kirov. Terroristic measures were adopted in many parts of the

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country. Journalistic rumor indicated that the government was attributing the alleged "uprising" to adherents of the Zinoviev group. * * * Mussolini, appealing to all Italy in a battle to maintain the exchange value of the lira, was equally intransigeant on a matter of foreign policy. A note to the League of Nations flatly refused to arbitrate Italy's quarrel with Ethiopia and insisted upon an apology from the government of that country for what he holds were outrages committed by Ethiopian troops along the border of Somaliland. * * * D. Lloyd George announced the formation of a "brain trust" to provide Britain with a "new deal." The statement was widely interpreted as a hint by the old Liberal statesman that he would be willing to place his political ability at the service of the Labor party.

* * * *

The Use of Resources.—A compensated economy, reminiscent of Walter Lippmann's method of freedom, has been put forward by America's first National Resources Board. The board is made made up of five Cabinet members, two professors and Frederic A. Delano and Harry L. Hopkins. Its report discusses at length the concept of public works programs. One should be on hand continually, and be put into effect when economic conditions make it desirable, the board believes. A six-year plan should go into effect now, revised every year and coordinated to prevent waste. "Whether $5,000,000,000 a year . . . is more than we should spend is a problem which we shall have to solve in the light of future developments." The board studied urban and rural population trends and decided, "Urban population will be nearly 20 percent larger in 1960 than in 1930, while farm population will have slowly declined." Land utilization is one of the great problems of proper planning, and in the past has been thoroughly wasteful. "Most of the serious maladjustments apply to land in private ownership and grow out of the virtually unlimited powers of use and abuse which we have permitted in our system of private property in land. Basically, however, absolute ownership still resides in the State and under the police power the State may constrain the private use of land within bounds set by the public interest." A national planning board of five members appointed by the President for indeterminate terms was recommended. These men should stand outside politics and administration and should collect facts and think about trends, "and might well contribute to those in responsible control facts, interpretations and suggestions of far-reaching significance." The board emphasized that the proper utilization of our resources is not an end in itself but is a means "of enhancing the well-being of the masses of the people. . . . It is too much to suppose that proper development of our drainage basin will of itself solve the problems of the perplexed body politic."

We Kept Us Out of War.—It was announced that the State Department had completed a "study" of ways and means to prevent the United States from being maneuvered into another world war. The air of mystery thrown round the hints offered the press reminded one of the dance of the seven veils, but was a lot harder to see through. Perhaps the whole matter boils itself down to whether the American conception of "neutral rights" in time of war can be upheld. The conclusion would seem to be that no such rights are recognized in international law, and that foreign governments have gone no farther toward conceding them than they did prior to 1914. Under the circumstances the State Department appears to be considering advocating a grant of power to the President enabling him to uphold or suspend the principle of protection to American shipping in accordance with conditions. Meanwhile the munitions inquiry continued, and according to the custom of these days resulted in a demand that the government take over the manufacture and sale of armament and munitions. In the New York *Herald-Tribune* of November 15, Mr. Walter Lippmann cogently summarized objections to this view, not as insuperable obstacles but as difficulties. His fourth query was worded as follows: "If the American government controls the export of munitions, will it export on equal terms to all nations? If it does, will it become responsible as a government for assisting a race of armaments. If it does not, can it avoid becoming entangled in political disputes?"

Catholics in Germany.—Opposition between Catholic and Nazi leadership in Germany grew more obvious and violent during the past ten days. If the signs are not misleading, there will be an open clash as soon as the plebiscite in the Saar Basin has been held. The bishops of a considerable number of dioceses addressed the faithful on the subject of paganism, warning all against "false doctrines" now uttered in high places. On October 28, the *Katholische Kirchenzeitung,* official organ of the archdiocese of Cologne, published a critique of Dr. Alfred Rosenberg's "Der Mythos des 20. Jahrhunderts," declaring that this book "had become the bible of those who hate the Church." This issue of the *Kirchenzeitung* was immediately suppressed, but copies reached foreign countries; and from one we quote the following passage: "If the Church is really what Rosenberg says she is, then every moment of existence we still grant this Church is a blow to the human race. But if she is not, if she is the opposite of what Rosenberg implies, then this book is a source of the gravest danger—not to the Church, which has long since triumphed over far greater enemies, but to the domestic peace and world position of the German people, for it is clear that the dynamite which is heaped up in this book means an explosion sooner or later." It may be added that this book is the official Nazi "culture text," the reading of which is obligatory for members of the party's political organizations, of the S. A., and the Work Service. Rosenberg's book and similar matters are being analyzed pertinently in *Der Deutsche Weg,* a new German Catholic paper, being published at Oldenzaal, Holland.

The Right of Ownership.—Reverend James M. Gillis, C. S. P., editor of the *Catholic World,* broadcast-

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ing over the Catholic Hour, spoke at some length in praise of Bishop von Ketteler (1811-1877), champion of the German workingman. "We have heard much in recent years of the papal encyclicals on social reform, 'Rerum Novarum' of 1891, and 'Quadragesimo Anno' of 1931," he continued, "but perhaps we are not all familiar with the fact that those two priceless papal documents virtually and indeed actually quote Von Ketteler and reproduce his teaching. Von Ketteler in turn resumes and applies to modern conditions the doctrines of Saint Thomas Aquinas, of 700 years ago, and Saint Thomas does but present with scholastic accuracy the social doctrine of Saint Augustine, Saint Basil, Saint Jerome, Saint John Chrysostom, who lived and taught and fought the poor man's battles 1,500 years ago. So, the Catholic Church welcomes the Socialist challenge, 'When did *you* begin to take notice of the workingman? When did *you* begin to study the social question?' . . . Saint Basil, speaking again and repeatedly . . . to rich men in the world told them too that under certain conditions the very possession of private property is tantamount to theft. . . . Saint Augustine at about the same date, 400 A. D., says epigrammatically, 'The superfluities of the rich are the necessaries of the poor. They who possess superfluities possess the goods of others.' And Saint Ambrose, friend and teacher of Saint Augustine: 'God created . . . the earth and all things to be the common possession of all. . . . If you give to the poor man you do not give what is your own but what is his.'" Father Gillis quotes Von Ketteler, "'She (the Church) does not recognize in man the unconditional right to ownership over the goods of the earth, but only the right to use them in the manner ordained by God. . . .'"

Advice to NRA.—The Labor Advisory Board issued a report, December 17, giving its reactions to seventeen months of NRA. "The Labor Advisory Board believes that desirable and practical industrial relations depend upon proper machinery for an economic democracy." Six amendments to the national recovery set-up were recommended to achieve this machinery. First, a special board on which "labor" would have equal representation should be empowered to impose labor codes on industries that have none, to amend any code, and to apply 7a to any industry. Second, minimum wages should be established not only for an industry in general, but also separately, for the semi-skilled and skilled workers within the industry. Third, labor should be given equal representation on code authorities, the Recovery Board and on any other administrative body concerned with codes. Fourth, there should be legislative and administrative provisions to enforce codes. Fifth, codes should be opened and amended when the Labor Advisory Board finds it justified. Sixth, a government agency should be established with all powers of economic investigation (e. g., wages, production, income, costs, profits) and with the commission to plan our economic life. The report noted that only forty-seven codes provide a minimum wage for any other than the lowest class of work and that the minimum has often become the maximum. Only 23 out of more than 500 authorities have "any adequate" labor representation. In general, the voluntary clauses in the laws governing NRA are a farce, and mandatory statutes are needed to give whatever benefits to labor the code system can provide.

Publishers' Losses and Gains.—B. Herder Book Company, St. Louis, mourned the death of Arthur Preuss (see editorial comment), its chief literary adviser during forty years. The Herders had published, for example the "Dogmatic Theology" of Pohle-Preuss, a twelve-volume standard work. Born on March 22, 1871, Preuss was educated at Canisius College, Buffalo, and at St. Francis College, Quincy, Illinois. In 1892 he began to publish the *Chicago Review,* which eventually became the *Fortnightly Review.* Among his best-known original works was a "Study in American Freemasonry" (1908). * * * At virtually the same time, the Herders were celebrating the seventieth birthday of Dr. Hermann Herder, present head of the great Freiburg Catholic publishing organization. Observing the approach of a completed three score and ten is a favorite deed in Germany, which utilizes such occasions in order to review a man's achievement before he passes and thus give him a foretaste of immortality. Dr. Herder can look back upon a lifetime of fruitful and idealistic work. He gave the firm its international reputation, opened a large number of book stores catering to the Catholic trade, and undertook—despite the hardships of a time afflicted by war and other disasters—the publication of monumental works, such as "Der Grosse Herder," a Catholic general encyclopedia in the modern manner. Recently the firm has paid special attention to history, a "Geschichte der führender Völker" being in process of completion.

Headlines of 1934.—As the year draws to a close, it is interesting to look back over the items that made the greatest stir on the front pages of the daily newspapers. The Associated Press has chosen the ten outstanding news stories of 1934, only two of which do not deal with murder, disaster, or crime or violence of some kind. The Associated Press has listed them in the following order: (1) The arrest of Bruno Richard Hauptmann for his part in the kidnaping and killing of the Lindbergh baby in 1932. (2) The assassination of King Alexander of Jugoslavia at Marseilles on October 9. (3) The Nazi blood purge of June 30, by which Hitler consolidated his power. (4) The tracking down and killing of John Dillinger, "Public Enemy Number 1," by federal agents, July 22. (5) The assassination of Chancellor Dollfuss of Austria, July 25. (6) The birth and survival of the Dionne quintuplets of Callander, Ontario. (7) The Morro Castle disaster off the New Jersey coast, September 8. (8) The overwhelming personal victory of President Roosevelt at the polls, November 6. (9) The San Francisco general strike of last July. (10) The acquittal of Samuel Insull on the charge of using the United States mails for purposes of fraud, by a jury in Chicago, November 24.

* * * *

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Business Plans Recovery.—Ninety of the nation's business leaders gathered at White Sulphur Springs, West Virginia, December 17, to formulate their own program for ending the depression. One of their first proposals was the establishment in Washington of an all-business board which would act as a link between private enterprise and the national government in the continuation of the country's efforts toward recovery. The delegates regarded this proposal with some trepidation, for they wished to steer clear of any suggestion that they wish to set up a "super-lobby" to influence the government, and on the other hand to avoid creating the impression that they are seeking to dictate to other business men. Nevertheless, these business leaders were not backward about stating informally that they had been "outside" of things in Washington in recent months. They adopted the title "Joint Business Conference for Recovery" and appointed nine subcommittees to draw up the fundamental positions business would take toward the following: revival of the durable goods industries, social security and relief, agriculture, cooperation in industry, transportation, foreign trade, the NRA, finances of the federal government, business financing and competition of the government with business. Judge C. B. Ames, chairman of the board of the Texas Company, was elected general chairman of the conference. On December 18 the conference's subcommittee on social security and relief reported that it was in favor of direct cash relief instead of the more expensive work relief for the unemployed.

Regularization of Employ.—A joint commission of the Department of Labor and the NRA held a two-day hearing in Detroit, to study, it insisted, seasonal peaks and the regularization of employment in the automobile industry. Labor witnesses found it impossible not to speak of grievances other than irregular work and, because of their insistence, they clashed with the commission, the first day sarcastically and the second with denunciations and boos. In spite of the censorship of the commission, conditions in the Ford, Dodge, Chrysler, Murray Body, Buick, Briggs, Chevrolet, Fisher Body and Plymouth companies were bitterly attacked: the speed-up which burns workers out before middle age, the group bonus plan which is designed to trim down the number of workers and keep them urging each other on and which also makes it impossible for workers to know how much money they have earned, the espionage system run by the various "service" departments ("You rarely find Ford men speaking to each other"), shifting the worker's classification in order to lower his wages, the tyranny of "straw bosses" whose whole duty is to spur the employees, lack of courtesy in the plants, the boot-licking the companies encourage, the practise of firing the weak man in a line regularly in order to keep up the pace, compulsory life insurance payments, company welfare schemes which the men consider a "kick-back," the impossibility of leaving a production line during hours, even for a moment (one line of 187 men has a single utility man for relief), low wages, repression of unionization. The A. F. of L. demanded the right to organize, a minimum annual salary of $1,500 and the thirty-hour week. The Mechanics' Educational Society of the tool and die makers demanded a minimum annual salary of $2,000 for semi-skilled workers and of $2,500 for skilled, a thirty-hour week and unemployment insurance.

Microscopic Space-Time.—One of the first uses of the new speed camera developed at the Massachusetts Institute of Technology was the portraiture of what was interestingly described by the Associated Press as "a scientific secret, hitherto concealed by the clam." The new ultra-rapid camera, the fastest in the world, arrests motion in flashes of one one-hundred thousandth of a second. Microscopic objects in motion which have been observable only as a blur are photographed by the camera. The pictures can be reduced to slow motion or studied individually. The new discovery was the action of the cilia, threadlike protoplasmic hairs each about one-thousandth of an inch long. In man these cilia line his sinuses, trachea and lungs, and their motion or lack of motion may be the clue to the common cold and many other ills. In clams, the cilia fan currents of water containing small quantities of food into the clam's mouth. Some persons have conjectured that their motion was whip-like. The new camera, however, revealed that it was more like a swimmer's crawl stroke. "In the split second required for one beat," says the report, "a cilium lifts limply, but at the top of its reach it stiffens like a ramrod. It sweeps down through the water with incredible speed and real force, maintaining its rigidity until it lies alongside the body to which it is attached at its base. Countless numbers of cilia beat in perfect rhythm like the sweeps of a million-oared crew." In humans it is known, for instance, that ciliary action makes it difficult for germs to settle in the lungs. It has never been known before that protoplasm could stiffen so rapidly.

The Russian Soviets Advance.—In the field of iron smelting, Soviet Russia has taken first place among the nations of the world, according to an announcement by the Commissariat of Heavy Industries. In September, the Soviet iron industry turned out 916,800 tons, while iron production in the United States was 912,000 tons. Engineers in the Ukraine report labor productivity at open-hearth furnaces is 32.7 percent above last year and the cost of production per ton has declined 7.82 rubles. Heavy industry in the program for 1934 under the second Five-Year Plan has exceeded its allotted task. Electric power production also is exceeding its quota. According to Soviet figures, this year's production was a third larger than last, and there was a decrease in production costs and number of accidents. Seventy percent of Soviet industry now gets its power from state plants. Iron ore of the Ural Mountains and coal deposits of the Kuznetsk-Altai region, together with chemical and non-ferrous metal industries, are being rapidly developed. Production of iron was one of the fundamental objectives stressed by Stalin and Russia's announced position of preeminence in iron smelting was hailed there as an important advance toward her ambition to "overtake and surpass capitalist countries."

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The Play

By GRENVILLE VERNON

Valley Forge

ONCE more the Theatre Guild has placed New York and the country in its debt; once more it has done the fine and courageous thing. A play on George Washington is not an easy thing to write, and once written it is not an easy thing to sell it to the American public. There is little in the character of Washington that lends itself to dramatic treatment. Of any poignant love interest his career was practically void, and he was far from a glamorous figure. Moreover, those sharp contrasts which have made of Lincoln a man of legend were absent in Washington. He was a man compounded of deep common sense, enormous strength of character, and great dignity of mind and bearing; but these qualities, unsupported by more showy or at least more salient ones, are not the stuff which makes for dramatic contrast. Try as much as we like, Washington must ever be for the vast majority a somewhat static figure. He moves through history indomitable, a little majestic, secure. He impresses, he rouses admiration, but he rarely stirs the emotions. Had we known him in the flesh, this perhaps would not have been so, but he comes to us only through his public acts, his addresses, his letters, and these, despite all our wishes that it were otherwise, leave him a little cold, a little distant. We have, it is true, got rid of the copy-book Washington, he of the cherry tree and Parson Weems. We know now that he swore and drank like the eighteenth-century squire that he was; we know that possibly he had other weaknesses—in short, that he was a human being. But somehow he just doesn't seem to fit inside the proscenium arch. It isn't that he was too perfect, though perhaps it is that he was too perfectly balanced. He knew suffering and temporary failure, but in the end he was triumphant. Had he failed, he might have become despite himself a tragic figure; but he succeeded. He was a hero, but not a hero for the stage. Yet Maxwell Anderson has dared to write a play about him, and the Guild has dared to produce it; and when we add that the play was often moving to a degree, we realize the talent which was employed.

Mr. Anderson's play is based on the winter at Valley Forge, and depicts Washington harassed by desertions among his troops, intrigues among his officers, and hamstringings on the part of Congress; winning through by his own indomitable courage, and saved at the end, just as he is about to treat with Sir William Howe, by the loyalty of a band of soldiers whom he had misjudged. That this final scene seems a little trivial for such a momentous decision is perhaps true, yet the high-points of the play are these very scenes with the ragged soldiers, and we can well afford to pocket our doubts and pay tribute to the masterly way in which these soldiers are portrayed. In his characterization of these humble men Mr. Anderson is at his best, and though there are some speeches which offend good taste, on the whole he proves himself a master of earthy, racy dialogue, the dialogue of a man who is both a realist and a poet. It is a pity that the dramatist should have seen fit to introduce a woman, a shadowy figure who is supposed to have been a former flame of the General. She means nothing and adds nothing. The play is a man's play, and should have dealt only with men, and to have her appear in Washington's headquarters clad in an immaculate scarlet uniform brought the theme down to momentary triviality. The two weak figures in the play are this Mary Philipse and Sir William Howe. Margalo Gillmore and Reginald Mason are able to do little with either of them, but the fault is probably more Mr. Anderson's than theirs. The other scenes Mr. Anderson has managed skilfully, and once again has shown that he can write English at once masculine and imaginative—English of a quality higher than that possessed by any other American dramatist. His "Valley Forge" is an interesting if uneven play.

But whatever lack there may have been in the play itself, one of its actors gave a performance which never will be forgotten. Philip Merivale's Washington is a portrait worthy to hang in the gallery of the great impersonations of the English-speaking stage. Shall I say it had dignity, power? That it expressed to an extraordinary degree the burden upon which Washington was bowed? That is was the epitome of a great Virginia gentleman? It was all these—but it was more. Helped little by the action, it had a touch of the divine fire, the fire which flames only from the creations of actors of the first rank. Mr. Merivale has always been an accomplished player, but nothing he had ever done before gave a hint of what he accomplished in his Washington. And he accomplished it against the handicap of the character itself, a character which, despite the dignity of his language, Mr. Anderson was unable to overcome. We have long heard of the palmy days of acting. Well, one of those days, or night, returned again when Philip Merivale played "Valley Forge." And there are other actors who deserve more than a salute—Stanley Ridges for his Colonel Tench, Victor Kilian for his Alcock, Grover Burgess for his Teague, Harland Tucker for his Mr. Harvie, Charles Francis for his General Conway, Harold Gould for his General Varnum. Hats off to the Guild for "Valley Forge"! Not a great play, certainly not a perfect play, but a play of nobility of intention and often of nobility of writing. And hats off to Philip Merivale! (At the Guild Theatre.)

The First Legion

THE ANNOUNCEMENT that Emmett Lavery's remarkable play is to continue for several more weeks in New York and then is to go on tour is good news indeed. "The First Legion" had hard sledding for its first weeks, and only its producer's courage and belief in it kept it from going under. Catholics did not patronize it as they should have, and though business improved a little each week it was not enough to make the play profitable, and finally the last week was announced. But that week saw capacity houses, with the result that the engagement was indefinitely extended. Mr. Lytell and Mr. Green, the producers, are to be congratulated. (At the Biltmore Theatre.)

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Books

Design and Designer

The Great Design; edited by Frances Mason. New York: The Macmillan Company. $2.50.

A BOOK written by scientists with the avowed purpose of helping those who have not the assurance of faith to understand the reasonableness of a belief in design is a striking thing indeed. It shows, as nothing else can, how the philosophy of the science of one generation affects the masses in the generations that follow. For the past forty years science has been purging itself of dogmatic determinism and yet for many it still stands as the arch-opponent of God and religion.

A number of books that should correct this atttude have recently been published and this one adds to the growing list. It takes the form of a series of essays by scientists of high standing, who present the problems confronting them, the methods of attack, and the conclusions that are most acceptable. The consensus of opinion is that design is necessitated by the warp and woof of the universe.

The essays vary as greatly in style as they do in their subject matter and the cosmologies of the authors. These latter range from mystical monism or pantheism to true dualism with a Creator separate from and greater than His Creation.

It was written long ago that "the undevout astronomer is mad." Robert Aitken in his essay, "Behold the Stars," gives added meaning to those words as he recounts the development of modern astronomy. It is hard to see how it could lead elsewhere than to his own belief in "a universe that is the expression of the thought of an immanent, infinite Spirit." "Radiation," by James Crowther, is another masterly presentation of a difficult subject. These two are elevating in their simplicity and their deep understanding.

"The Universe as a Whole," by A. S. Eve, is full of suggestive matter and fine in its conclusion. "The Oneness and Uniqueness of Life," by Ernest MacBride, is a particularly good treatment of the living and non-living, animal vs. plant, the peculiarities of living substances, and the problem of adaptation to environment. "Intelligent Plan in Nature," by M. M. Metcalf, is definitely a chapter on interpretation. The author believes in design but his cosmos is pantheistic.

It is impossible to review all the essays here. Only one more can be singled out. Hans Driesch's essay on "The Breakdown of Materialism" is about the most important of all. Long an upholder of vitalism, even during the period of strictly mechanistic science, he here outlines the experiments that led to his conclusions. It is hard reading but well worth the trouble. Driesch is very definite concerning the existence of the spiritual as well as the material and concludes that man is a free, responsible agent in a universe where the ultimate reality is spiritual.

As a general thing the physical scientists have come to more definite conclusions than have the others. But the about-face of the biological sciences since they turned from the study of organs to that of the organism, as re-

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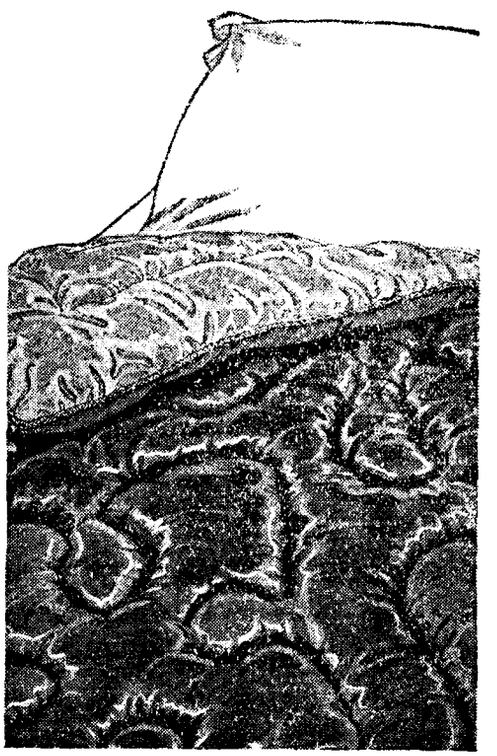

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Next Week

MORE OR LESS PUBLIC WORKS? by Gerhard Hirschfeld, states the case against public works. Citing the numerous cases of nations which have sought this expedient to restore employment and start normal business activity, he concludes, "I have yet to hear from any government in Europe or elsewhere that has successfully completed a public works program and launched from its completion into the normal economic life of the nation. Instead we have lots of statistics to show that once public works have started, they assume the character of an avalanche in the Alps, or of currency inflation. The momentum of such a program (getting the government ever more deeply involved in the business cycle of a nation) will run its full course. Just where that course ends, except in economic dictatorship, we do not know." . . . A SHORT DEFENSE OF SCOUTING, by Edward Roberts Moore, director of the Division of Social Action of Catholic Charities in the Archdiocese of New York, states succinctly the official endorsement by this archdiocese of Boy Scouting. This is a clear, realistic and important statement of practical interest to anyone who has the welfare of children at heart. . . . THE LITURGY IN ENGLAND, by Edward A. Maginty, while relating vividly the history of Catholic devotions in England in the last thirty years, gives some vistas deeper into history. "The bishops took the statesmanlike course," he relates among other things," of imposing the chant upon the schools, with the phenomenal result that, within a year or two, children, several acres of them at a time, were singing community-wise the 'Mass of the Angels.' " . . . CHARLES LAMB, by Katherine Brégy, is a fitting tribute to the "very reasonable romantic" in celebration of his centenary, December 27. This is a wholly delightful, a penetrating psychological study of immediate interest: in fact, it is a most pleasant literary plum, compact, nourishing and tasteful.

vealed here, is striking. They are now also confronted with the need of recognizing a purpose behind the universe.

The conclusions are that the manifold evidences of design prove the existence of a designer, and that order necessitates a guiding mind. These conclusions are not new but they are important just because they represent old truths reached in a new way. As knowledge grows, the mystery of what lies behind the outward manifestations is not cleared away but deepens, and the impossibility of regarding the universe as a self-made and self-manipulating machine becomes apparent.

We can do no better than to conclude with Crowther's words: "Science since the beginning has traveled many paths, and explored many territories. It has asked many questions, seeking to sift gold from dross, truth from illusion, and by its quest has brought to light many wonderful and precious things from the rich storehouse of nature. Now the wheel seems to have come full circle, and modern science, face to face with the mystery of creation, finds no words more appropriate than those of the great Hebrew poet, 'And God said let there be light: and there was light.' "

William M. Agar.

Corn Country

The Folks, by Ruth Suckow. New York: Farrar and Rinehart. $3.00.

THIS is the biggest novel yet of the tall corn country. It is a family novel, of course; episodic in form, objective in character, and crowded with detail of the kind that is interesting in itself to the present-day reader, but of the kind that may seem meaningless and tedious to people twenty-five or fifty-years from now, if anybody cares. If the book lacks anything, it is poetry; not the kind that decorates, for nobody would miss that, but the kind that tells. And even this it has in places, at the end for instance, one place where it has got to be.

The form is admirable. There is a first section, describing the Fergusons of Belmond, a prospering, good-natured couple, their four children, relatives and friends. There is a meeting of the ladies' literary club. All this sounds like the usual thing, but it isn't. It has been impartially observed, and perfectly written. After an interval of ten years, the stories of the children are separately told, by the record of certain "critical" days only, which may be months or years apart. When all the stories have all been told it is apparent how the sins of the children have been visited upon the parents. And so there is a final section devoted to "the folks."

What is left for them? Mrs. Ferguson contemplates the photographs of her children. "There was a richness in having these faces all around her, unsatisfactory as the pictures were." And unsatisfactory as the children had been. And as for Mr. Ferguson: "He wondered sometimes if the great day he had been building for his children —that they had been building, the folks—had turned out to be their own day, after all. . . . He had always trusted implicitly that his children were destined to do better; but now he was hoping that they would do as well."

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Perhaps a good way to review this book would be to compare it with what other writers, differing widely in temper and technique, might have made of the same material. Sinclair Lewis, to begin with, would have shown up Papa Ferguson for the Presbyterian that he was, made his older son, "the good son," a sissy, transformed a couple of country school teachers into irresistible sirens, and in general shot the works. Joseph Hergesheimer would have taken the story of the older of the girls, Margaret, as his own, drawn a careful picture of the gardens of Belmond, uncovered a family skeleton to explain Papa Ferguson's success in banking, sprinkled over the whole an aroma of nutmeg, and retired to silence for another half a dozen years. Willa Cather would have summarized much of it, compressed it, formalized it, invested it with her own special humor and grace, and made of it a very beautiful and wonderful book; indeed she has already done something like this in "The Professor's House."

Ruth Suckow calls nobody names, and as usual spares the nutmeg. The prose of "The Folks" is first-class prose, without of itself adding a charm to the reading. The grace of her writing comes from a beautiful selection of detail. One could cite many examples. After all, it is a long book—727 pages.

The binding, by the way, seems sturdy enough to take it, and the format is attractive. But this reviewer does object to paper which discloses, between every line, the blur of ink on the opposite side. Three dollars should be more respectfully solicited.

VINCENT ENGELS.

Liturgical Development

The Mass of the Western Rites, by Abbot Cabrol, O.S.B.; translated by C. M. Antony. St. Louis: B. Herder Book Company. $1.50.

ONE OF the chief reasons for the comparatively slow progress of the Liturgical Movement among English-speaking Catholics is perhaps the scanty number of books we possess which translate its doctrines into terms intelligible to the rank and file of our people. While there is a wealth of scientific material available to the professional student in English form, the effort to correlate this with the present needs of Catholic devotional life has been conspicuously lacking. And yet it seems clear that the discovery of new liturgical data, and the scientific refinement of old, must remain a rather useless expenditure of talent and energy as long as the meaning and importance of basic liturgical principles and texts are only dimly understood by vast numbers of the faithful.

The "pure scholar" in the field of liturgical research is certainly a necessary prerequsite to sound liturgical progress, but his discoveries can hardly be said to constitute that progress. The ideal type would seem to be that represented by the distinguished Abbot of Farnborough, whose ripe scholarship in all phases of liturgical knowledge is equaled by his keen appreciation of the need felt by many souls for the hidden beauties of

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the liturgical life; and his pen has been busy in both fields as a consequence.

Though this volume is primarily a scholarly treatise, it is at the same time one which can be easily understood by the educated layman. A masterly synthesis of all the best findings bearing upon the historical evolution of the Roman Mass, it is admirably suited to the overcoming of an important popular difficulty, viz., the apparent lack of logical sequence in the Mass structure itself. The complex and often quite unrelated assemblage of texts and ceremonies is explained and understood when once we see the very composite origin of our present form of Eucharistic worship, derived as it has been from so many cognate religious practises and attitudes of the Western Church.

Abbot Cabrol succeeds very well in presenting us with a picture that is both intellectually satisfying and spiritually stimulating; though his painstaking effort would have been considerably enhanced in its value to the average American layman who is ignorant of Latin, if his translator had rendered in English a greater number of the terms and prayers quoted in the text. The general bibliography, and the special one given at the end of each chapter, make the book likewise a valuable addition to the scientific apparatus of the special student. On the whole, this volume is an important and timely addition to our none-too-imposing collection of English texts that are of assistance not merely to the liturgical scholar but above all to the soul that is hungry for the spiritual nourishment he knows the Liturgy to enshrine.

WILLIAM MICHAEL DUCEY.

Maine Worthies

Lost Paradise, by Robert P. Tristram Coffin. New York: The Macmillan Company. $2.50.

YOU couldn't have everything. You had to give up something to get something else. So reasoned Peter, isolated at eleven from the paradise of the farm he loved; homesick for the smell of baked beans, of pines, of high tides, of mayflowers, hot and sweet; homesick, too, for lanterns spilling ribbons of light on boatloads of fish, for bulging eyes of cattle piercing the darkness; homesick for hard work, for pulling turnips, digging clams, turning the grindstone, and even for cutting the salt hay.

If the thesis of this book is a platitude, it intends to be no more. Unconcerned with method, Mr. Coffin dares only to interpret a boy, both keenly sensitive and vigorous, alert to all the life that has been stirring about him and the books he has read (someone was always turning out the light on Peter), and yet eager for the conversation of the men in the hay field, proud to have two kinds of language, one for men alone. And the book, like the boy, is both virile and delicate.

But the author's concern is not wholly with his immediate family, although each in himself possesses material for a book. His minor characters stand rugged like Maine's coast line, sturdy like her homes. There is Uncle Tom, who tried to run his farm on a nautical

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schedule; Cap'n Dan, who was "as good as going to college if you wanted to learn to fish"; and Tom McCann, who had the Lord's Prayer tattooed on as much space of him as was not occupied by hearts or anchors or fascinating ladies.

Like a true son of his state, Mr. Coffin is at his best when he describes the joy of hard work upon a Maine farm, and when he presents with reverence the integrity, the energy, the unselfish affection, and even the severity of his parents. Those who have been born to such a heritage, nurtured by sea and land, will read this book with respone and gratitude; those who have not must feel regret for an inspiration and a solidity which have been denied them.

VIRGINIA CHASE PERKINS.

A New Sociology

Introduction to Pareto, by George C. Homans and Charles P. Curtis, jr. New York: Alfred A. Knopf. $2.50.

THIS book is an effort to introduce the reader to Marquis Vilfredo Pareto's *magnum opus* entitled "Traité de Sociologie Générale." The authors point out that the volume does not pretend to be a thorough summary or outline of the work. In other words, it is not an effort to supplant it.

It is contended in the "Introduction" that the great importance of the "Sociologie Générale" consists in the fact that it presents a well-developed theory of the non-logical actions of men. While admitting many failings in the work, the authors see in it a successful attempt to apply to the study of society the method which has been found useful in the maturer sciences. "The 'Sociologie Générale,' as far as the non-logical actions of men are concerned, provides a scheme and a method of applying that scheme which has been found to have wide usefulness in the study of society." Indeed, the authors seem convinced that the hitherto obscure Pareto will become a shining light among the sociologists. They refer to the fact that he has become the Marx of Fascism and they themselves state that he may be "the Copernicus of sociology." Or again, after insisting that neither history nor sociology has given us a suitable explanation or analysis of our present deplorable social conditions, they contend that "a few sociologists, with William Graham Sumner prominent among them, have gone far in the right direction, but the great exception to the rule is Vilfredo Pareto, author of the 'Traité de Sociologie Générale.'"

The "Introduction" is not easy to read. To some extent this is due to the style of the writers, but probably more so to the lack of clear-cut definitions, even in the case of words that are altogether basic in the volume.

Some of the statements and examples in the "Introduction" are, to say the least, unfortunate. This is true, for example, of the citation from Laski comparing the Jesuits to Russian Communists (page 253) and much of what is said in the section entitled "Sexual Residues" (pages 164, 169).

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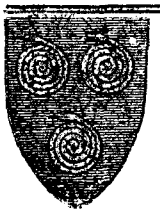
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Briefer Mention

Sing, Old House, by Marion Nicholl Rawson. New York: E. P. Dutton and Company. $5.00.

MRS. RAWSON knows and loves her old houses with emotions as near to fanatical zeal as comfort permits. The present book therefore has some extraordinary qualities. It ripples with enthusiasm for the ancient, and with scorn for the uninspired renovator. On the other hand it is also a compendium of useful information, giving lists of favorite old houses, glossaries of terms and compendia of suggestions as to what can be done with a "place." Separate chapters discuss the various parts of a building operation—cellar, roof, door, room, stairs. The whole Eastern seaboard is visualized, and the reader is constantly invited to make comparisons between North and South. It is interesting to note that the author reveals especial fondness for New York State, and makes evident what a store of riches exists not too far from the ultra-modern metropolis where structures look like a collection of Babelish towers. The book is of the greatest usefulness, blending sincerity with competence.

Catullus and the Traditions of Ancient Poetry, by Arthur L. Wheeler. Berkeley, California: The University of California Press. $3.00.

THE LATE Professor Wheeler was a careful and in many ways path-finding student of Greco-Roman poetry. Catullus long interested him; and the present volume is sound, significant and well-written. Its central theme is possibly the concept of "imitation" which dwelt in so many Roman artistic heads and to which Catullus dedicated himself. The development and achievement of the poet are studied in great detail; the conclusions reached are lucidly stated. Virtually all other matters interesting to the student are discussed, too, and one may refer particularly to the excellent chapter on the history of the poems. It is therefore correct to say that Professor Wheeler wrote a handbook as well as something more than a handbook.

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